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POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

No. 118



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CONTENTS

INTERNATIONAL AFFAIRS

Number of Unemployed Doctorate Holders in U.S. Grows (XINHUA, 11 Sep 80).....	1
Government To Salvage Japanese Warships Sunk During World War II (KYODO, 6 Sep 80).....	2
Newsletter Discusses Visit to EC Headquarters (Xin Shufan; RENMIN RIBAO, 27 Aug 80).....	3
ASEAN Press Discusses UN Seat for Kampuchea (XINHUA, 10 Sep 80).....	6
Japanese Economic Relations With ASEAN States Reviewed (XINHUA, 9 Sep 80).....	8
Briefs	
Trade Unionists in Denmark	10
Turkish Armed Forces Day	10
Japanese Delegation in Nei Monggol	10

PARTY AND STATE

Reshuffling of Government Officials Reported (HSIN WAN PAO, 8 Sep 80).....	11
Need To Punish Evil-Doers Associated With Jiang Qing Emphasized (Wang Yongsheng; RENMIN RIBAO, 20 Aug 80).....	13

Government Officials Kang Shien, Chen Yonggui Criticized (HSIN WAN PAO, 9 Oct 80).....	16
Personality Cult Symbol Removal Criticized (Ba Yi Radio, 9 Sep 80).....	18
Criticism, Self-Criticism Must Be Restored (Chen Zhiyi; SICHUAN RIBAO, 14 May 80).....	20
Less Publicity for Individuals Advocated (Yu Jinan; XINHUA Domestic Service, 4 Sep 80).....	22
Cadres, People Are To Be Held Equal Before the Law (Ma Rongjie; GONGREN RIBAO, 23 Jul 80).....	26
Legal Status, Role of Procuratorial Organ Reviewed (Zeng Longyao; FAXUE YANJIU, 23 Jun 80).....	29
Jiangsu Party Official Asks Old Cadres To Step Aside (XINHUA RIBAO, 10 Jul 80).....	38
County Party Secretary in Jiangsu Offers Resignation (XINHUA RIBAO, 10 Jul 80).....	42
Voluntary Resignation, by Cheng Jingming Action Praised	
Guangdong First Secretary Addresses Forum on Discipline (NANFANG RIBAO, 15 Jul 80).....	45
Nanjing Symposium Discusses Criteria for Truth (Zhai Bin; XINHUA RIBAO, 4 Jul 80).....	48
Value of Money to Socialist Society Debated (GONGREN RIBAO, 3 Jul 80).....	50
Editor's Note Positive View of Money, by Hong Hai Money Is Useful, by Wang Saishi Power Is Better, by Liu Xingmin Money Spells Disaster, by Hu Hanhuai Famous Quotations on Happiness Material Wealth Not Important, by Jin Xin Excerpts on Happiness, by Zhang Xinling Road to Happiness, by Du Zhe	
Socialist Democracy, Its Relationship With Legality Outlined (Han Mingli, Guo Yuzhao; FAXUE YANJIU, 23 Jun 80).....	58

Letters to Editor Deplore 'Stupid' Projects (RENMIN RIBAO, 9 Aug 80).....	66
Divert Water	
Flatten Mountaintops	
Common Occurrences	
Irrigation Canal	
From Proletarian Dictatorship to People's Democracy (ZHENMING, 1 Aug 80).....	72
Wang Dongxing and Central Committee Membership Elections (Miao Shuo; ZHENMING, 1 Aug 80).....	75
Criticism of Mao Discussed (Wei Feng; ZHENMING, 1 Aug 80).....	78
Rise of Chen Yonggui, Fraud of Dazhai (Chin Jin; ZHENMING, 1 Aug 80).....	84
Situation of Dazhai Agricultural Model Examined (Meng Ren; ZHENMING, 1 Aug 80).....	91
Mao Zedong's Merits, Mistakes Assessed (Fang Wen; ZHENMING, 1 Aug 80).....	94
Deletion of 'Four Bigs' From Constitution Criticized (Ba Yi Radio, 8 Sep 80).....	96
Briefs	
Personnel Reorganization	98
Guangdong Leadership Change	98
MILITARY AND PUBLIC SECURITY	
Briefs	
Ex-Kuomintang Radar Specialist	99
SOCIOLOGICAL, EDUCATION AND CULTURE	
'RENMIN RIBAO' Commentator Discusses Training Young People (XINHUA, 6 Sep 80).....	100
More Youth Training Opportunities Needed (XINHUA Domestic Service, 6 Sep 80).....	101

Party Veteran Calls for Return to Traditional Teaching (Duan Zhen; WEN HUI BAO, 25 Jul 80).....	106
'BEIJING RIBAO' Letters on Youth, Cultural Life (XINHUA, 6 Sep 80).....	110
'Ba Yi Radio' on Insufficient Funds for Education (Ba Yi Radio, 7 Sep 80).....	111
'GUANGMING RIBAO' Carries 'ZHEXUE YANJIU' Table of Contents (GUANGMING RIBAO, 24 Aug 80).....	113
Briefs	
Beijing Vocational Classes	115
Beijing Workers Theatrical Festival	115
Guangxi Cultural Gatherings	115
Jiangsu Broadcasting, Television University	116
Jilin Teachers to Xizang	116
Nei Monggol Enrollment	116
Shandong Superstitions at Burials	116
Tianjin Teacher Training Course	116
Xinjiang Students Congress	117
Xizang Minority Students	117
Xizang Pictorial	117
Central Radio, TV University	118
Xinjiang Folk Stories Filmed	118
Rural Edition of 'BEIJING RIBAO'	118

INTERNATIONAL AFFAIRS

NUMBER OF UNEMPLOYED DOCTORATE HOLDERS IN U.S. GROWS

OW110824 Beijing XINHUA in English 0810 GMT 11 Sep 80

[Text] New York, September 11 (XINHUA)--The total number of doctorates awarded in the United States last year was 31,200, an increase of 328, or 1.1 per cent, from the 30,872 awarded in 1978. At the same time, the rate of unemployed doctorate recipients was also on the increase, according to a report published recently by the U.S. National Academy of Sciences.

According to the report, the proportion of women doctorates reached an all-time high of 28.6 per cent in 1979. The current number of 8,921 is now five times greater than the 1965 total. About two-thirds of the 1969 to 1979 increase in women doctorates were registered in the fields of education and social sciences.

From 1978 to 1979, there was an increase in the number of doctorates awarded to men in the physical sciences (mathematics, physics and astronomy, chemistry, and earth sciences), engineering, and the life sciences, the first growth in these fields in eight years. However, the total number of men doctorates decreased 1.2 per cent.

The report shows that of the five racial/ethnic groups, black doctorate recipients have the highest proportion of women doctorates, with 37.9 per cent, followed by whites (26.9 per cent), American Indians (28.5 per cent), Hispanics (24.4 per cent) and Asians (17.0 per cent). [As received]

Meanwhile, the report also shows that between 1969 and 1979, the proportion of doctorate recipients still seeking employment at time of doctorate increased from 17.7 per cent to 20.6 percent in mathematics, from 18.7 per cent to 21.6 per cent in agricultural sciences, from 13.4 per cent to 21.3 per cent in political sciences, from 10.3 per cent to 14.7 per cent in economics, and from 19.3 per cent to 25.9 per cent in education. The largest increase in proportion of doctorate recipients still seeking employment has been in the humanities fields (history, English and American literature, and foreign language and literature). In 1979, the proportion of the unemployed doctorate recipients in these fields was around 32 to 38 per cent.

INTERNATIONAL AFFAIRS

GOVERNMENT TO SALVAGE JAPANESE WARSHIPS SUNK DURING WORLD WAR II

OW061315 Tokyo KYODO in English 1253 GMT 6 Sep 80

[Text] Beijing, Sept 6 KYODO--China has decided to salvage Japanese warships which sank in China's 12-mile territorial waters during World War II.

China will start the work on its own at an early date to prevent trouble the submerged Japanese ships may cause to navigation and fishing within its waters.

China will allow Japan to salvage other Japanese warships which went down outside its territorial waters during the war. China is ready to help Japan in the work.

This decision was disclosed Friday by Chinese Vice Minister of Communications Peng Deqing to Japanese Dietman Seiichi Takagawa, leader of the New Liberal Club now visiting Beijing.

About two years ago, Tagawa asked for China's cooperation in salvaging such Japanese ships.

Following the new Chinese decision, the Japanese side will have to work out its steps quickly for salvaging these ships and collecting the remains of Japanese still aboard these ships.

According to Tagawa, more than 240 Japanese warships with a total tonnage of 800,000 tons sank in waters ranging from Bohai Bay to the South China Sea during World War II.

He estimated that the remains or bodies of 3,000 to 4,000 Japanese are still untouched on board the submerged warships. More than half of them may be under waters outside China's territorial sea, Tagawa said.

The Chinese vice minister also told Tagawa that China recently completed an investigation of the Japanese repatriation ship Awa Maru which sank on April 1, 1945 after being attacked by a U.S. submarine in the Taiwan Straits on its way home from a repatriation mission to Southeast Asian islands.

The minister said that no rare metals were found in the investigation of the 11,249-ton Japanese ship.

INTERNATIONAL AFFAIRS

NEWSLETTER DISCUSSES VISIT TO EC HEADQUARTERS

HK070523 Beijing RENMIN RIBAO in Chinese 27 Aug 80 p 7

[Newsletter from Belgium by Xin Shufan [6580 2885 5603]: "Advancing on the Road of Unity--A Visit to EC Headquarters"]

[Text] The EC headquarters is a modern X-shaped building located in the Rue de La Loi near the center of Brussels, capital of Belgium. In order to commemorate Robert Schuman, the proposer of the EC and former French foreign minister, people named the circle in front of the building after him.

As soon as this reporter arrived in Brussels, he managed to find time to visit the EC headquarters. During talks, people from the EC said to the reporter in a satisfied tone: "When economics is concerned, we have fulfilled three great tasks over the past 20 years. Despite the slow progress, there is no state or grouping in the world today that can do what we do."

First of all, the EC instituted a customs union. They practiced tariff unity outside the community and on the other hand, abolished mutual tariff inside it. They also instituted free circulation of capital, labor force and labor affairs, thus forming a united market.

Second, they fundamentally practiced a common agricultural policy. They unified the prices of principal agricultural products, achieved free circulation of agricultural products inside the community and set up common agricultural funds. The implementation of the common agricultural policy has played a very important role in the development of agriculture of the EC.

Third, after so much discussion and many setbacks over the past years, the "European monetary system" which is called the most important stage in the joint history of Western Europe was set up and made effective since last March.

Although this was my first visit to EC headquarters, their achievements in joint economy gave me a very deep impression: tariff-free commodities of EC member countries were found everywhere and enterprises and there were

many shops run by West Germany, France, the United Kingdom, Italy and so on. People could enjoy the use of different consumer products from different countries. Citizens of EC member countries could freely enter or leave other member countries without a valid visa.

The economy of the EC has greatly developed since it has obtained great achievements in industry and agriculture and in currency links between these two. The gross national income of the nine countries in 1979 amounted to \$2,380.4 billion, higher than that of the United States (\$2,349 billion). The volume of foreign trade of the nine countries was nine times that of the Soviet Union and three times that of the United States. It is the greatest trade zone in the world.

Economic growth also raised the international status of the EC and greatly changed the setup of international relations. This enables the EC to play a more important role in maintaining peace and security in Europe and throughout the world. An important aim of these nine countries in their political coordination is to oppose the threat of hegemonism. This is the path that the EC has pursued over the past 20 years.

From the very beginning, the EC tended to oppose control and domination by the superpowers. As far back as in the period of drafting the treaty of Rome, members of the EC basically agreed to prepare for political alliance as soon as they reached a certain stage in economic unity. Due to different political situations and imbalance in economic development and in addition, misunderstanding between the nations created by history, a political alliance is still far from being achieved. However, political coordination has speeded up since Soviet hegemonism exerted threats and pressure on Western Europe and its periphery. Of course, there is bound to be some disharmony sometimes on the path of political coordination.

At the end of 1973, at a meeting of the heads of the nine EC member states, the "European identity" was declared. It soundly proposed that "Europe must gradually come to speak with a unanimous voice." At the 1974 meeting of the heads of the nine member states, the community decided, starting from 1975, to hold three meetings of heads of member states each year to strengthen political coordination and harmony in foreign policy. In the past few years, on a number of important foreign policy issues the nine states carried out discussion and consultation through the channel of political coordination, and publicized joint declarations.

It is worth pointing out that the EC not only has speeded up unity and coordination within Western Europe, but also gradually strengthened relations and coordination with the Third World. This is a positive factor in the current anti-hegemonic struggle. Currently, (Tone) chairman of the Council of Ministers of the community is visiting the Middle East on behalf of the community, aiming to make contributions on the Middle East issue.

Of course, all is not a bed of roses here. There are a lot of thistles and thorns facing the EC. The greatest problem of all is the economic problem. Jenkins, chairman of the community commission predicted at the beginning of the year that 1980 would be a "grim year" for the community. The materials that the community headquarters provided to this reporter indicated that in the wake of the acute economic recession in the United States, the member states of EC also faced difficulties in the first half of the year with demand reduced, industrial production stagnating or falling, inflation increasing and foreign trade deficit growing. On the whole, the number of unemployed now in Western Europe has reached its post-war peak. In the future, the EC will continue to slowly advance on the winding path of two high (high increase rate of commodity price and high rate of unemployment) and one low (low rate of economic growth).

CSO: 4005

INTERNATIONAL AFFAIRS

ASEAN PRESS DISCUSSES UN SEAT FOR KAMPUCHEA

OW101849 Beijing XINHUA in English 1833 GMT 10 Sep 80

[Text] Hong Kong, September 19 (XINHUA)--Malaysian, Thai and Singapore newspapers carried editorials or articles recently calling on the international community to safeguard the legitimate seat of Democratic Kampuchea at the United Nations.

In an article on September 8, the Malaysian press SIN CHEW JIT POH said, to expel the delegation of Democratic Kampuchea from the United Nations would mean legalization of Hanoi's occupation of a neighbouring country or voting for any country to attack its neighbour whose policies it resents. "In the past, this behaviour was regarded as colonialism. At present, it is still colonialism," the paper added.

Another Malaysian paper SING PING YIT PAO, in an editorial on September, [as printed] pointed out if Viet Nam does not pull its troops from Kampuchea, the war in Kampuchea could not come to an end, there would be no political solution to the disputes in that country, no peace in Indochina and security of Thailand could hardly be guaranteed and the stability and neutrality of Southeast Asia might be undermined at any time.

Commenting on Hanoi's draft resolution on "Problem of Peace and Security in South East Asia," NANYANG SIANG PAU of Malaysia said in an article on September 7, Viet Nam attempts to mislead the public. Its purpose is obviously to legalize the reality in Kampuchea which it created by using force, thus setting up a mini East Europe in Indochina.

The article noted that since important principles in the international relations were involved in the Kampuchean issue, it is natural for the ASEAN countries to take a clear-cut stand on it. To accept a fait accompli was to connive at aggression. Therefore, the ASEAN countries must constantly state the facts, preventing people from being confused by Hanoi and the Soviet Union.

The Thai paper TONG HUA YIT PAO said in an editorial recently, to uphold the legal seat of Democratic Kampuchea at the U.N. is an act of fighting against hegemonist aggression and expansion and defending peace in South East Asia and of the world as well.

It pointed out that if the Soviet Union and Viet Nam succeed in their scheme to place the Heng Samrin regime in the U.N. it would encourage their hegemonist ambitions for expansion. This would not only set up a dangerous precedent by conniving at a foreign power defying international law and using force to shatter another country's independence and sovereignty. It also means tearing the U.N. Charter to pieces.

In an editorial on September 8, Singapore newspaper SIN CHEW JIT POH noted that at the current U.N. General Assembly session, to continue the fight against power politics and the Heng Samrin regime in its attempt to replace Democratic Kampuchea has become an "urgent diplomatic task" for the ASEAN countries.

It said so long as the friendly countries continue their support for the ASEAN's just position, as they did in the past, it is impossible for Hanoi to change the U.N. decision last year to keep the seat for Democratic Kampuchea.

CSO: 4020

INTERNATIONAL AFFAIRS

JAPANESE ECONOMIC RELATIONS WITH ASEAN STATES REVIEWED

OW090222 Beijing XINHUA in English 0104 GMT 9 Sep 80

[Text] Hong Kong, September 7 (XINHUA)--The economic relations between the ASEAN states and Japan have rapidly developed in the past few years. Export of the ASEAN states to Japan increased to 16,300 million U.S. dollars in 1979 from 7,700 million in 1976, registering an annual increase of 30.1 per cent. Their import from Japan went up to 9,600 million U.S. dollars in 1979 from 6,100 million in 1976, averaging an annual growth of 16.4 per cent. Japan's investments in these countries, which stood at 4,300 million U.S. dollars in 1976, last year reached 6,100 million, accounting for 33 per cent of the total foreign investments in the region.

In the period of 1975-1979, the Japanese Government extended 2,000 million dollars in direct aid to these nations, which accounted for 34.1 per cent of its total economic aid for foreign countries.

Moreover, Japan and the ASEAN states have become political partners in what is noted as another salient point in their relationship. Since Viet Nam was condemned by the ASEAN states because of its occupation of Phnom Penh in January last year, Japan firmly supported the joint statement adopted by the special session of the ASEAN foreign ministers calling for the withdrawal of all foreign troops in Kampuchea. It wanted to see the earliest possible restoration of peace and stability in the region in accordance with the principles of national self-determination and non-interference in the internal affairs of other countries. At various international conferences, the Japanese Government invariably expressed support for the ASEAN's position on the Kampuchean issue and reaffirmed its recognition of the Government of Democratic Kampuchea. The recent Vietnamese invasion of Thailand was also sharply condemned by Japan, which has since been closely following developments in Southeast Asia and Kampuchea. More recently Japan has taken closer economic cooperation with the ASEAN states as a part of its overall security policy.

But relations between ASEAN and Japan are not void of disagreements. The ASEAN nations have complained about Japan's slow pace in developing economic cooperation. They demand the entry of more ASEAN products into

Japanese market and hope for more financial and technical aid from Japan. Some countries criticized Japan for being "too protective of itself" and "elusive in making concrete commitments" on certain major international issues. The ASEAN countries are also unhappy about Japan's conditional, "temporary halt" to economic aid to Viet Nam.

Nevertheless, ASEAN and Japan are working hard to develop their cooperation in view of their fundamental common interests.

Southeast Asia is important to Japan not only as a market, a raw material supplier and an area for investment, but also for the sea passage through the Strait of Malacca which is regarded as a "life line" to Japan's economy. Japan's 80 per cent of oil and 30 per cent of copper and iron have to be transported through the strait and it is imperative for Japan to defend peace and stability in Southeast Asia. ASEAN countries on their part also need Japan's economic aid and political support to speed up economic development and to upgrade their capability for regional defense in the presence of the threat of Soviet and Vietnamese aggression.

C50: 4020

INTERNATIONAL AFFAIRS

BRIEFS

TRADE UNIONISTS IN DENMARK--Copenhagen, 25 Aug (XINHUA)--A delegation of the All-China Federation of Trade Unions headed by its vice-chairman Kang Yonghe left here for home today after a 12-day friendly visit to Denmark. During their stay here, the Chinese guests met with Danish Minister of Labor Svend Auken, Minister of Education Dorte Bennedsen and Minister for Social Affairs Ritt Bjerregaard as well as leaders of the Danish trade union on separate occasions. The Chinese trade union delegation studied the system of social insurance and vocational training in Denmark, visited public institutions and various vocational schools, some factories and workers' families. [Text] [OW301215 Beijing XINHUA in English 1510 GMT 25 Aug 80]

TURKISH ARMED FORCES DAY--Beijing, August 30 (XINHUA)--A reception in honour of Turkish Armed Forces Day was given here today by the Turkish military, naval and air attache, Colonel Ilhan Akoguz and Mrs. Akoguz. Among the guests were Liu Kai, assistant chief of general staff of the Chinese People's Liberation Army, Xi Mingde, deputy chief of staff of the Chinese P.L.A. naval forces, and Yang Fuzhen, deputy chief of staff of the Chinese P.L.A. air force. Military attaches of various embassies and other members of the diplomatic corps were present. [Text] [OW310524 Beijing XINHUA in English 1509 GMT 30 Aug 80]

JAPANESE DELEGATION IN NEI MONGGOL--At the invitation of the China-Japan Friendship Association, a nine-person Japanese goodwill delegation headed by the director of the Japan-China Friendship Alliance of (?Artisans) visited Nei Monggol 6 September in the company of (Xiao Luhua), member of the board of directors of the Chinese people's association for friendship with foreign countries. Kong Fei, chairman of the Nei Monggol regional people's government, hosted a banquet in honor of the delegation. Present on the occasion were (Jin Hailu), deputy secretary general of the regional people's government; (Wang Yumin), vice chairman of the foreign affairs office of the regional people's government; and (Zhang Changgong), deputy mayor of Hohhot Municipality. The delegation left Nei Monggol for Beijing 8 September. [SK111144 Nei Monggol Regional Service in Mandarin 1100 GMT 9 Sep 80]

PARTY AND STATE

RESHUFFLING OF GOVERNMENT OFFICIALS REPORTED

HKD91147 Hong Kong HSIN WAN PAO in Chinese 8 Sep 80 p 4

[Unattributed "New Talk" Column: "Big Reshuffle in the Chinese State Council"]

[Text] The Chinese Government carried out an unprecedented big reshuffle this week. What made the reshuffle so unprecedented was that in the same government, the premier was changed, and seven vice premiers--nearly half of the total 18--resigned from their offices; while Vice Premier Zhao Ziyang was promoted to become the new premier.

The highest leaders of the State Council resigned from their offices for three reasons. Hua Guofeng resigned from his office as premier in order to implement the principle of division between the party and government and to concentrate his efforts on handling party affairs. Wang Renzhong resigned from his office as vice premier for the same reason. Vice premiers Deng Xiaoping, Li Xiannian, Chen Yun, Xu Xianqian and Wang Zhen resigned from their offices because they are all old. Their action broke the past traditional life-tenure of leading cadres. Chen Yonggui was removed from his office as vice premier by approval because he made a mistake. This has demonstrated that no matter how senior an official may be, whenever he makes a mistake and arouses people's indignation, he will be removed from office.

Therefore, the government reshuffle this time is not just a personnel change. In fact it has far-reaching significance and has carved a new road for the Chinese Government in realizing modernization. A new government which is capable, responsible, efficient and close to the masses will be formed.

In his resignation speech, Hua Guofeng put forward the grand goal of building an unprecedentedly superior government in history. At the same time, he also analyzed at great length the problem of bureaucratism and put forth specific methods of overcoming it, winning the applause by the people's delegates. This will certainly win praise throughout the country.

The personnel change in the State Council has demonstrated that the Chinese Government has actually decided to institute reform and to thoroughly eliminate bureaucratism. It is a difficult task which has never been achieved in the history of mankind. It certainly merits the concerted efforts of the people throughout the country. The progressive people throughout the world have actually placed their hope in its successful accomplishment.

CSO: 4005

PARTY AND STATE

NEED TO PUNISH EVIL-DOERS ASSOCIATED WITH JIANG QING EMPHASIZED

Beijing RENMIN RIBAO in Chinese 20 Aug 80 p 3

[Article by Wang Yongsheng (3769 1661 5116): "On Being Strict or Lenient in Enforcing the Law"]

[Text] Newspapers have recently reported some court rulings on persons who were found guilty of violating party discipline and state laws, rulings which have received warm support from the masses. Commenting on these rulings, the masses have regarded some sentences as either too severe or too lenient. Some comrades who prefer laws that carry heavy penalties against crimes contend that too lenient sentences handed down by the courts may render the laws ineffective in preventing future crimes. Other comrades who advocate leniency in enforcing the laws and who are aware that our country has gone through a long period without any semblance of laws warned against any drastic changes in the enforcement of laws, arguing that too severe punishment of people may backfire by disrupting stability and unity.

I feel that the laws represent the will of the ruling class in society; before it is put into effect--no matter whether it carries heavy penalty or not--it should take into account the needs of society to maintain stability and progress. In Chinese history, as far as the enforcement of laws is concerned, severity has been alternated with leniency; debate over their merits has taken place on several occasions.

When Liu Bang, first emperor of the Han Dynasty, triumphantly entered Xianyang and overthrew the Qin Dynasty in the third century B.C., he promulgated a three-article provisional law stipulating: "Murderers shall be sentenced to death. Robbery and other offenses that inflict bodily injuries on persons shall be punished according to the law. All laws promulgated by the Qin Dynasty which carry death penalty against slanderers and their relatives and which stipulate public execution for rumor-mongers are henceforth declared null and void." This correct measure received a favorable response from the people immediately after its promulgation. In the years that followed, it also played an important role in defeating the enemy of the Han Dynasty and in unifying the country.

When Zhu Gelang [6175 5514 0081] helped Liu Bei establish a kingdom with Chengdu as its capital, he called for strict measures against offenses for the reason that the administration under the former ruler Liu Zhang was politically corrupt and was inept in enforcing the law. At that time, an important official named Fa Zheng [3127 2973] suggested to Zhu Gelang that "laws of leniency" be promulgated to placate and cheer up the suffering people just as Liu Bang had done before him. But Zhu Gelang turned down his suggestion following a thorough analysis of the two historical events--Liu Bang's triumphant entry to Xianyang and Liu Bei's conquest of Chengdu, pointing out: "If Liu Bang did not nullify the Qin Dynasty's laws deeply hated by the people for their harsh penalties and replaced it with his own laws of leniency, he would be unable to restore the normal life and to promote stability and the development of production in society. The State of Shu now faced a different situation. Under the prolonged rule of the former king, law and discipline had been neglected and there was no distinction between those meriting commendation and those deserving punishment. Consequently, a bad lifestyle prevailed over society. Only by strictly enforcing the law could the State of Shu bring about order across the land." Zhu Gelang strictly enforced the law and tallied his speeches with his actions. He never reneged on his word. Nor did he want to put himself above the law. For failing to defend Jieting, a strategic point guarding the State of Shu, he tearfully ordered a responsible general and his intimate aide Ma Shu [7456 6204] to be executed along with a self-denial request for his own demotion both in rank and position and for a cut in his pay. As a result of the implementation of these correct measures, the Kingdom of Shu soon became strong and prosperous again, thus forming a balance of power with two other kingdoms in China at that time.

Today, the problem we face is more complicated than at any time in history. When Lin Biao and the "gang of four" were in power, their critics, and writers opposing them were wrongly charged and sentenced to death. Some false charges even got their victims' relatives and friends involved and incriminated. While rehabilitating these victims, we must guard against the revival of such corporal punishment and torture as called for in the laws enforced by Lin Biao and the "gang of four," and must draw lessons from historical experiences so as to prevent the repetition of similar tragedy in the future. In dealing with the victimized persons, we must be lenient in enforcing the law. On the other hand, many people have committed crimes with the encouragement and connivance of Lin Biao and Jiang Qing and company. These serious offenders and evil-doers who once rode roughshod over others in their native places under the influence of Lin Biao and Jiang Qing and company still feel no regret and remorse even to date for what they have done. Severe punishment must be meted out to them within the framework of party discipline and the laws of the land. We must make public some typical criminal cases handled by the court. Only in this way can we educate the people and win their confidence in the integrity of our laws and discipline and inspire them to consciously and responsibly defend the socialist legal system and help those wrongdoers learn from their past mistakes in order to avoid the future ones and

prevent others from offending the laws. This policy is essential to the maintenance of stability and unity in our country.

The people demand the socialist legal system under which laws will be continuously enacted and observed by the people and their offenders will be punished; all citizens including ordinary and leading cadres shall be dealt with according to the due process of the law once they are found guilty of crimes. Gone are the days when the officials stand above the law. Cadres, especially leading cadres, must accept the supervision of the masses. The legal concept of everyone being equal before the law should no longer be regarded as merely an empty slogan and should be applied to everyone in society. If every commanding general acts like Zhu Geliang who upheld the law by tearfully executing his beloved general, who else would dare disobey the law and abuse his authority?

9574

CSO: 4005

PARTY AND STATE

GOVERNMENT OFFICIALS KANG SHIEN, CHEN YONGGUI CRITICIZED

HK110803 Hong Kong HSIN WAN PAO in Chinese 9 Oct 80 p 1

[Article by our reporter: "Kang Shien Has the Effrontery To Cover Up a Corrupt Official; Xia Yi Urges Dealing With Chen Yonggui According to Law"]

[Text] Xiong Fu, member of the CPPCC National Committee and former chief editor of HONGQI, accused vice premier of the State Council Kang Shien of covering up violations of law and discipline involving Yang Yibang, a vice minister of chemical industry (the Ministry of Chemical Industry was formerly known as the Ministry of Petrochemical Industry), in doing business with businessmen from Hong Kong. Many CPPCC members, who have been engaged in cultivating friendly relations with foreign countries, have also viewed the matter in an unfavorable light. According to informed sources, the matter was brought to light last year.

Xia Yi, a veteran writer and vice chairman of the All-China Literary Association, accused Chen Yonggui of squandering state funds in the region of tens of million yuan by unveiling a project for "shifting water from the west to the east," a project which was considered "false, big and empty." He insisted that Chen Yonggui be dealt with according to law. Since similar scandals have been found in various places, they merit our close attention.

Some people have pointed out that Chen Yonggui's son who often behaves outrageously has been nicknamed "Chen Yanei."

Gao Diou, widow of Kang Sheng, was castigated by those attending CPPCC's group discussions. Some people demanded that she be expelled from the NPC Standing Committee.

According to allegations, she is suspected of framing people. After her sister committed suicide, she immediately had more than 70 people arrested. She and Kang Sheng took possession of many cultural relics kept in the imperial museum, writing her own name on some of them. After Kang Sheng died, she did not vacate the houses she has occupied, nor has she returned quite a good number of rare Chinese classics. She has even damaged some of them.

Some NPC deputies and CPPCC delegates were not satisfied with the replies of Tang Ke, minister of metallurgical industry, with regard to problems of the Baoshan Iron and Steel Complex in Shanghai. His answers were considered irrelevant to the issues raised and were so ambiguous that they sounded unconvincing. According to Liu Jingfan, vice minister of civil affairs, the Baoshan complex is not close to either minerals sources, deep water harbors, coal or water sources. He said it is inconceivable that such a huge steel mill should have been constructed at all. He added that this project should have been put off until a later date.

Some people likened shipping minerals at high charges from areas outside Shanghai, which lacks mineral resources, to eating beancurd but paying the price of meat.

Aging and retiring Vice Premier of the State Council Xu Xiangqian said: Older people like us should step down to make way for younger people. Only by doing this can the leadership be strengthened and improved, collective efforts brought into play and the four modernizations achieved at an early date.

Wang Guangmei, widow of the late PRC Chairman Liu Shaoqi, believes that both the aged and the inept should be retired. Some cadres, she noted, are neither qualified nor morally acceptable and have not made meritorious contributions. She thinks such people should resolutely step down and be removed. The important thing, she said, is to promote talented and morally acceptable people and those having organizing ability, even though they are not party members, to be state cadres. Party members are not the only ones who should necessarily become government officials.

CSO: 4005

PARTY AND STATE

PERSONALITY CULT SYMBOL REMOVAL CRITICIZED

OW101720 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT
9 Sep 80

[Text] Four years have passed since the demise of Chairman Mao. Some earth-shaking events have taken place in China during these 4 years. Particularly since the latter half of this year, the entire nation has covertly or overtly criticized the mistakes committed by Chairman Mao. Chairman Mao's portraits, inscriptions and quotations, and monuments built in his memory, have been removed or torn down. Even Chairman Mao's remains stored in the Memorial Hall have not been properly taken care of by regular application of preservatives. As a result, there is a danger that Chairman Mao's remains may decompose. In view of this situation, his remains should no longer be kept in the Memorial Hall. They should be buried at the Babaoshan Cemetery or some other place.

The situation has changed. Four years ago, who could imagine what is happening today? Generally speaking, the people in China advocate the elimination of the symbols of the personal cult. The removal of these symbols would at least vent the resentment of the broad masses of China who have suffered so much during the past 20 years. However, we must always remember that to remove the symbols of the personal cult is only a way to remove something on the surface without touching the inside. So far as the whole party, the entire army and all the people in the nation are concerned, the real danger of the personal cult is that it leads to erroneous line. Therefore, the key does not lie in removing portraits and monuments. The main task is to totally abandon the erroneous line. However, very little has been done in this regard. Many signs in the party, in the army and in the country at present have substantiated that in certain fields, there have been some changes in implementing the line and policies, but in some other fields there are practically changes.

If we review the reports and resolutions of the recent NPC session objectively, we will find that there have been some real changes in certain fields, that efforts have been made to explore new ways of doing things, foster a new style of work and bring about a new spiritual outlook,

and that progress has been made in these fields. However, in certain fields, the line remains the same. No one dares to tackle problems left over from the past. For many years there has been no progress in these fields where the pernicious influence of the old line still prevails.

In short, in many spheres there are practically no changes. The erroneous line, bad style of work and the spiritual shackles of the past still play the predominant role. These spheres at present are no better off than they were 4 years ago. The pernicious influence of the old line still stifles new, emerging things. If we speak more frankly about the dangerous nature of the personal cult, we should point out first that within our party there still exists a feudal, autocratic and patriarchal style of work. To eliminate all this, we still need to wage acute struggles to destroy the foundation of the personal cult. However, even at this date, we have just started to remove the symbols of personal cult. At the same time, there is already someone who tries to develop and consolidate the supreme power he has already seized and to revive the system of feudal, autocratic dictatorship.

Chairman Mao died 4 years ago, and his remains at the Memorial Hall have started to decompose. However, the pernicious influence of the old line still prevails and will continue to harm the whole party, the entire army and all the people in the country.

CSO: 4005

PARTY AND STATE

CRITICISM, SELF-CRITICISM MUST BE RESTORED

Chengdu SICHUAN RIBAO in Chinese 14 May 80 p 3

[Commentary by Chen Zhiyi (7115 1807 3015): "A Communist Party Member Must Have the Courage To Criticize Erroneous Words and Deeds"]

[Text] To criticize erroneous thinking and a bad work style is the normal democratic life within the party and is an effective method of strengthening and improving the party's leadership and of increasing the party's fighting capacity. After the "gang of four" was smashed, and especially since the Third Plenum of the 11th Party Central Committee, our party's fine traditional style of criticism and self-criticism work has been basically restored. However, due to the serious havoc wreaked by Lin Biao and the "gang of four," our party has not recovered from damage suffered during the 10-year turmoil, and until now the phenomenon of having not the courage to criticize and of being afraid of ideological struggle is still relatively widespread in our party.

Why don't they have the courage to criticize erroneous thinking and bad trends, and the courage to engage in struggle? It is said that they are a bit afraid of something, and mainly they are afraid of offending the leadership, especially their immediate superior, lest they wear small shoes [to be admonished or punished later by that superior]. They are afraid of disclosing problems related to cadres on the same level, lest that affect their relationship. They are afraid of combating problems concerning old colleagues and old friends, lest they lose their friendship and injure personal feelings. We should know that to engage in revolution, we have to offend some people. For these people, criticizing their defects and mistakes means showing our concern about them and helping them. This is not a bad thing but a good thing. Every one of our Communist Party members must stand firm on our party's principles. He should criticize, with confidence in the strength of our being right, those works and deeds that are detrimental to the proletarian revolutionary cause. He should not be afraid of offending somebody, not be afraid of losing his friendship, and not be afraid of suffering any blow. Only in this way is it possible to overcome and correct various kinds of nonproletarian thinking within the party. Without criticism, without prohibition, and without struggle, it is likely that mistakes will expand, grow

and spread, thus eroding the party's organization, damaging the party's prestige, and seriously weakening the party's fighting capacity. This would show that Communist Party members lack party spirit.

Comrade Liu Shaoqi pointed out in his book "On the Self-Cultivation of Communist Party Members: "It is not right to take a liberalistic and bureaucratic attitude toward various defects, mistakes, and bad phenomena within the party. We must expand criticism and self-criticism and conduct a correct struggle within the party so as to work against all the bad phenomena in the party and overcome differences within the party. Only in this way is it possible for the party to consolidate, expand, and progress." In order to pursue more thoroughly the spirit of the Fifth Plenum of the 11th Party Central Committee in building our party into a party which is full of vigor and vitality, has an upright work style, has a solid and strong organization, and is stern and impartial in discipline, forever maintaining the characteristics of an exemplary proletarian vanguard team, every Communist Party member must take up the courage to engage in an uncompromising struggle with all erroneous thinking and bad work styles. He should never adopt the liberalistic attitude of being wise enough for personal survival.

Certainly, the criticism that we advocate is a responsibility of the party. An obligation for comrades, is beneficial, does not constitute irresponsible criticism and argument, and is not false or unrestrained criticism. Criticism of comrades who have made mistakes should follow the principles of "learning a lesson from the past and avoiding future mistakes," "curing illness and saving people from danger," and "unity--criticism--unity." It means being good to people and convincing people of what is right, thus attaining the purpose of clarifying thinking and uniting comrades. Such thinking as building up crimes, "ruthless struggle, and relentless blows" are the evil effect and influence of Lin Biao and the "gang of four," and should be thoroughly suppressed.

9503

CSO: 4003

PARTY AND STATE

LESS PUBLICITY FOR INDIVIDUALS ADVOCATED

OW051255 Beijing XINHUA Domestic Service in Chinese 1132 GMT 4 Sep 80

[REXMIN RIBAO 4 September article by Yu Jinan: "Consciously Follow the Principle of 'Less Publicity for Individuals'"]

[Text] Beijing, 4 Sep--Recently the party Central Committee issued a directive on adhering to the principle of "less publicity for individuals" and laid down concrete stipulations. Our task is, on the basis of in-depth ideological education, to adopt positive and appropriate measures to get down to realities in conscientiously implementing the principle of "less publicity for individuals."

Since the 3d plenary session of the party's 11th Central Committee, through setting things right on the major issue of principle, "to give more praise to the worker-peasant-soldier masses, the party and the revolutionaries of the older generation and give less publicity to any individual," gradually there are more things propagating historical materialism; fewer things propagating historical idealism; more publicity for the achievements of workers, peasants and intellectuals in working for the four modernizations; and less publicity for the unimportant activities and speeches of individual leaders. The once prevailing situation of "giving prominence to individuals" has begun to change. However, we must also see the other side of the question. In activities commemorating proletarian revolutionaries of the older generation, too much prominence is still given to their individual roles and the approach is not realistic enough. The commemorative ways have seriously become mere formalities, to the extent that various forms of commemorative activities are held in the birthplaces of leaders who are still living, or in the schools where they once studied, places where they once worked or on articles they once used. These practices manifest a lack of political dignity. They not only cause extravagance and waste and alienate the masses, but in themselves are colored with the view that individuals are the makers of history. They are neither conducive to carrying out Marxist education inside and outside the party, nor are they helpful in eliminating the influences of feudal and bourgeois ideologies.

Why is it that the principle of "less publicity for individuals" still cannot be conscientiously implemented in some places and units? An important reason is that the influence of historical idealism "to give prominence to individuals" has not been eliminated. Our country came through several thousand years of feudal rule and more than 100 years of semifeudal and semicolonial rule, and feudal ideology is deep-rooted. Patriarchal ideology, the idea of imperial authority, the idea of religious authority and other pernicious feudalistic influences have seeped into the party and become a stubborn spiritual force. In addition, for years in the past, Lin Biao and the "gang of four," out of their counterrevolutionary needs, vigorously pushed a "deification movement" with ulterior motives. They described the revolutionary leader as an omniscient and omnipotent god, denied that the masses of the people are the makers of history and for a period indeed confused a considerable number of party members, cadres and the masses. People often unconsciously attribute all our victories and achievements to an individual and place all their hopes and their destiny on an individual, thereby magnifying the role of the individual.

Of course, Marxism never denied the historical role of great figures, and considered it a fairly big role. Without a number of the most influential and experienced leaders, it is impossible for the proletarian political party to lead the revolution and construction to victory. Mao Zedong, Zhou Enlai, Liu Shaoqi, Zhu De and other proletarian revolutionaries of the older generation made immortal contributions to the Chinese Communist Party, the Chinese people and the Chinese revolution. Making a realistic appraisal of them and conducting some appropriate and unexaggerated commemorative activities are necessary, both for historical studies and for educating future generations. But, if various forms are misused to improperly exaggerate the role of individuals, it will lead to the opposite. Is not the painful lesson in modern superstition vigorously pushed by Lin Biao and the "gang of four" deep enough? We must never again do such foolish things.

Some comrades do not support "giving prominence to individuals," but, when handling concrete issues, they often avoid expressing their attitude or turn the contradiction over to their superiors, for they are afraid that "accounts will be settled after the autumn harvest." Such thinking and misgivings are not without cause. When Lin Biao and the "gang of four" were on the rampage, whether or not one "gave prominence to individuals" was taken as one's "expression of political attitude." Those who did this vigorously could win such good names as "highly conscious," "closely following," "holding high," and so forth, and thereby make rapid advances in their careers. Those who were unwilling to do so could hardly escape being labeled "against the leader" to "counterrevolutionary" and subjected to attacks and persecution. Therefore, everyone feared for his own safety and was afraid to violate the "forbidden area." It was like people turning pale at the mere mention of the tiger. To thoroughly correct this kind of disgusting

conduct which violates the guiding principles for inner-party political life is in itself meant to eliminate the pernicious influence of Lin Biao and the "gang of four."

Now, the "guiding principles for inner-party political life" has explicitly stipulated: "publicity in relation to leading members should be realistic and no unprincipled glorification of them is allowed. It is impermissible to praise leading members of the proletariat in the sycophantic terms used by the exploiting classes, nor is it permissible to distort history or cook up facts in publicizing the contributions of leading members. There should be no celebration of the birthdays of leading members, nor should they be sent gifts or congratulatory messages. No memorial hall should be built for any living person, and not too many such halls should be built for late leaders. Streets, places, enterprises or schools should not be named after leading members of the party. Except on diplomatic occasions, when a leader is away on official business it is forbidden to organize welcomes and send-offs, put up slogans, beat drums and gongs and hold banquets in his honor." Anyone who violates the above-mentioned stipulations and resists implementation of the principle of "less publicity for individuals" on the pretext of "expressing a political attitude" is not to be tolerated by party discipline. We must have the courage to take a clear-cut stand to oppose all words and deeds giving prominence to individuals.

Some people use their "profound proletarian feelings," as justification to argue for "giving prominence to individuals," as if "giving less publicity to individuals" means having no or very little "feelings." This is another manifestation that the influence of "deification of the individual" has not been eliminated. Communists never talk about feelings in abstract terms. They always place their proletarian feelings under Marxist principles, and do not substitute "feelings" for principles. If we accept the materialist conception of history, we certainly recognize that the victory and achievements of our country's revolution and construction should be attributed primarily to the hard struggle of the masses of people and the party's leadership, not to just one or several individuals. Obviously without the party organization, how could there be leading members of the party? Without hundreds of millions of unknown heroes, how could there be the few known heroes? The principle "to give more praise to the worker-peasant-soldier masses, the party and the revolutionaries of the older generation and give less publicity to any individual" put forward by our party exactly embodies this spirit. If we on the one hand loudly claim to ardently love the leaders and on the other hand look down on the masses of the people; pay no attention to the sufferings of the masses and do not even hesitate to pull down factories and people's homes in order to erect memorial halls, museums, pavilions and monuments and "give prominence to individuals," people will have reason to doubt if these are real proletarian feelings. It is understandable and beyond reproach if the vast numbers of party members, cadres and masses, out of their ardent love and memory for late

leaders and revolutionary martyrs, call for some necessary memorial installations. On this question, the party principle is clear-cut: there should be such installations, and they should be well-kept. However, to ardently love and cherish the memory of leading members, the important things are not the formalities, but concrete actions. Through recalling and learning from the revolutionary thinking and revolutionary practice of the revolutionaries of the older generation to carry on the communist cause for which they fought all their lives and strive to make more contributions to the four modernizations--this is the most meaningful.

At present, to implement the party Central Committee's specific stipulations of "giving less publicity to any individual," it is necessary to vigorously carry out ideological education in historical materialism, do away with all kinds of ideological obstacles and create a new practice of consciously not giving prominence to individuals inside and outside the party. This is of great significance in improving democratic life in the party and the country and in speeding up the four modernizations program.

CSO: 4005

PARTY AND STATE

CADRES, PEOPLE ARE TO BE HELD EQUAL BEFORE THE LAW

Beijing CONGREN RIBAO in Chinese 23 Jul 80 p 5

[Article by Lawyer Ma Rongjie [7456 2837 2638]: "Cadres Who Break the Law Must Be Held Just as Guilty as the People"]

[Text] In order to earnestly protect the citizens' rights and legal benefits and to consolidate and expand the stable and unified political situation, it is necessary to strengthen democracy and the rule of law. Any citizen who commits a crime and breaks the law should be punished; everyone is supposed to be equal before the law; no special privileges should be permitted. Relevant organizations in certain places have taken inadequate measures with regard to cadres--especially leading cadres--who have broken the law and committed crimes. Some have received disciplinary action by the party instead of sanctions imposed by national laws, so as to evade public opinion. There have been some cases of tolerance and accommodation, with [cadres] pardoned and sheltered. This actually means that the cadres were protected as "special citizens." The result has been a very bad effect on upholding the benefits of all citizens and upholding the dignity and authority of the law.

There have been many cases which have showed that cadres who break the law are not held as guilty as the people. Li Lianfu [2621 6647 1381], vice secretary of the party committee of the Songshu town mine of the Tonghua Mining Bureau and concurrently director of the mine, and Li Yunsong [2621 0336 2646], assistant director of the mine, seriously violated rules and regulations by forcing the workers to take risks in their work; the result was a gas explosion accident, with 52 workers dead and 6 severely injured, and serious economic damage to the nation. For their grave responsibility for such an accident, the local court sentenced Li Lianfu to only 3 years' penal servitude and 4 years' probation, and Li Yunsong to 2 years' penal servitude and 3 years' probation. From the investigative report of the accident by a GONGREN RIBAO reporter (see GONGREN RIBAO of 4 July) and the disclosures and petitions of the relatives of the victims (see GONGREN RIBAO of 14 July), it can be seen that the aftermath of this accident, in which many were killed or injured, was very serious, and the whole episode

was very vicious. According to Article 114 of the criminal law, the sentence should be 3 to 7 years' penal servitude, with no conditions applicable to probation. Why did the court include a sentence of probation? In another place, a female worker was a boiler attendant, and because the boiler was old and in poor condition, and because she was negligent while she was on duty, an accident occurred with no casualties. But the female worker was sentenced to 8 years' penal servitude. By comparison, although the aftermath was serious in the first case, the sentence was rather light (probation), whereas in the second case, although the aftermath was far from being as serious as that of the first case, the sentence was heavy (8 years). Why? Is it because cadres were involved in the first case and a common worker in the second? If such is the case, how unequal it is before the law!

Wang Fu [3769 3940], vice chairman of the Yunnan Province's Trade Union and member of the party organization, beat up car driver Shu Tiancai [5289 1131 2088] of the same unit, causing a "traumatic puncture of the eardrum with a complication of deafening" in Shu's left ear. Wang Fu only received a serious admonition within the party (see CONGREN RIBAO of 16 May 1980). As stipulated in Article 134 of the criminal law: One who harms a person's body on purpose, resulting in a severe injury to the person, shall be sentenced to 3 to 7 years' penal servitude. Wang Fu showed off his power as a big official and fiercely slapped the face of driver Shu Tiancai, making Shu's "two ears thunder and two eyes blur" and resulting in a "punctured eardrum." Why was he not sentenced by criminal law? Somebody wondered how serious it would have been if it were the car driver who had beaten up the vice chairman of the Provincial Trade Union and deafened him. The sentence would have been from at least 3 years' to at most 7 years' penal servitude. This supposition has definite logic.

The above facts explain that some cadres of the party and political organizations do not have a strong conviction about the rule of law, are not clear enough about the principle that everybody is supposed to be equal before the law, and are intentionally or unintentionally partial to leading cadres, causing a very bad effect among the masses. It is only natural that some people have reflected: "A common people who breaks the law can never run away; a cadre who breaks the law will be bailed out by whatever authority." This is worthy of our deep thinking.

The fact that cadres who break the law cannot be held just as guilty as the people is due mainly to the evil effect and influence of feudalistic thinking. The idea of special privileges is still relatively serious among certain party and political cadres and judicial cadres, and thus the concept that everybody is supposed to be equal before the law is only a hollow slogan to them. The laws of our nation are designed to realize the will of the working class and the vast majority of the laboring people. All acts that damage the revolutionary rule of law, endanger the benefits of the laboring people, damage the socialist economic foundation, and harm productivity are acts that break the law and commit crimes. Violations

of the law will be investigated. If a crime is committed, it will be punished no matter who committed it. Everybody is supposed to be equal before the law. This is the principle which must be observed by the various peoples of the whole nation, by all Communist Party members, and by all revolutionary cadres. It is the ideological weapon for opposing anyone who makes use of special privileges. For cadres who break the law not to be held as guilty as the people actually endangers the benefits of the whole people and especially endangers seriously the rights and legal benefits of victims in specific cases. Such a situation will not be trusted by the people. It will diminish the dignity and authority of the law, and directly affect the enthusiasm of the masses in engaging in the four modernizations with the same heart and the same mind.

Our nation is a nation in which the people are the masters of their own house. Each and every cadre is a public servant of the people, an orderly of the people, and also an ordinary person. They are not supposed to be granted any special privileges above the law. Party discipline cannot replace the laws of the nation. Criminal activities cannot be lessened or made exempt from judicial measures because of party disciplinary action. Chairman Ye Jianying pointed out at the Second Plenum of the Fifth National People's Congress: "The laws of the nation must be observed by everybody. All citizens, no matter whether they are within or outside the party, of the upper level or the lower level, whatever their social standing and social component, must be equal before the law. All legal acts will be protected by law, and all illegal acts will be investigated by law. Leading cadres at all levels, no matter how high their positions, are public servants of the people. They have only the obligation of earnestly and assiduously rendering service to the people. They will never be permitted to have special privileges above the law. Leading cadres among the Communist Party membership should particularly make themselves serve as examples to others, act as models in observing the laws of the nation, and accept the supervision of the masses." Every Communist Party member, every cadre of the nation, and especially the judicial cadres bear the heavy responsibility of upholding the law. They must suppress the evil effects and influence of feudalistic thinking, firmly establish the concept that everybody is supposed to be equal before the law, have a high political sense of responsibility, and be concerned about the sufferings of masses. They should think the masses thoughts and be concerned for the masses' concerns. They must uphold with an undaunted spirit the dignity of the socialist rule of law and work hard to earnestly protect the citizens' right and legal benefits, striving for the promotion and safeguarding of the construction of the four modernizations.

9503

CSO: 4005

PARTY AND STATE

LEGAL STATUS, ROLE OF PROCURATORIAL ORGAN REVIEWED

Beijing FAXUE YANJIU [STUDIES IN LAW] In Chinese No 3, 23 Jun 80 pp 26-29

[Article by Zeng Longyao [2582 7893 6460]: "The Legal Status and Role of the Procuratorial Organ in Criminal Procedure"]

[Text] Article 1 of "The Organic Law of the People's Procuratorate of the People's Republic of China" examined and passed by the Second Session of the Fifth National People's Congress clearly stipulates: "The People's Procuratorate of the People's Republic of China is the organ of the state for legal supervision." It is through the prosecution of criminal cases that the procuratorial organ maintains the correct application of the law and the uniformity of the legal system of the state. When participating in criminal law procedure, the procuratorial organ takes Criminal Law and the Law of Criminal Procedure as its basis and, through its entire range of activities, strikes at the enemy, punishes criminal conduct, protects the people, strengthens the legal system, and protects the socialist revolution and the smooth progress of socialist construction work.

The functions and powers that the state confers on the procuratorial organ are important and extensive. Article III of our Law of Criminal Procedure stipulates: "In criminal cases...the approval, the arrest and prosecution (including investigation), and the indictment are the responsibility of the People's Procuratorate." In the conduct of criminal law procedure, the People's Procuratorate participates in the entire process of case establishment, investigation, indictment, trial, and ultimate adjudication and execution. At the same time, in order to carry out its function, the People's Procuratorate at different procedural stages of the litigation in a criminal case also participates respectively or concurrently with the status of investigator, state's prosecutor, and legal supervisor in the litigation. This is the characteristic by which a procuratorial organ differs from a public security organ and a people's court.

Carrying Out Investigation of Cases Directly Accepted; Conducting Supervision of Investigations

At the stage of investigative proceedings in criminal law procedure, the deputies of a procuratorial organ (abbreviated procuratorial personnel,

hereafter) participate in litigation activities with the double status of investigative personnel and legal supervisors. Procuratorial personnel have the right to conduct an investigation and decide on an indictment in those cases which are directly accepted by a procuratorial organ for disposal; to conduct a supplementary investigation in cases which are under investigation by public security organs; to examine and decide according to law whether or not to approve the arrest of people whom public security organs have asked to be arrested in the course of the investigation of their cases; to examine and decide according to law whether to prosecute or to forgo prosecution in cases in which public security organs have concluded their investigation and which have been sent forward for prosecution; and also to decide whether, in their investigative activities, public security organs have violated the prescriptions of the law. Their specific functions and responsibilities are reflected in:

1. Conducting an investigation and deciding whether to prosecute in those cases which are directly accepted by a procuratorial organ for disposal.

Article XIII of our law of Criminal Procedure prescribes: "In cases of the crime of corruption, the crime of encroachment on citizens' democratic rights, the crime of dereliction of duty, and other cases which the People's procuratorate deems necessary for it to accept directly for disposal, the People's Procuratorate shall take such cases and decide whether or not to initiate indictment." That is to say, the procuratorial organ, upon receiving the accusations and charges with respect to the above-mentioned cases, should quickly conduct an examination; where it considers the facts of the crime to be present and the ascription of criminal responsibility necessary, it should immediately take on the case and carry out, according to the prescriptions of the law, the questioning of the defendant, the consulting of witnesses, searching, detaining, examination, arrest, and relevant investigative activities. When the facts of the crime have been clearly investigated and the criminal responsibility of the defendant is to be scrutinized according to a sure recognition on the basis of the provisions of the law, an indictment should then be drafted and submitted to the people's court which has relevant jurisdiction. If the defendant's conduct does not constitute a crime, or even if it constitutes a crime but conforms to conditions exempting it from prosecution and punishment according to Provisions of the law, so that an adjudication according to party discipline or government discipline needs to be administered, he should then be turned over to the party's discipline inspection department or government department for disposal.

The fact that the law provides for the above-mentioned cases to be handled directly by a procuratorial organ is closely related to the nature of the latter's function of legal supervision. According to the stipulations of our Law of Criminal Procedure, the investigation of most criminal cases is to be conducted by public security organs, but because the crime of corruption, the crime of encroachment on citizen's democratic rights, and the

crime of dereliction of duty are all crimes committed by working personnel of the state or collective units who take advantage of the convenience of their offices, and because the procuratorial organ "exercises procuratorial authority to ensure observance of the Constitution and the law by state organs, working personnel of state organs, and citizens" (Article 43 of the Constitution) and is thus responsible for conducting a struggle against illegal and undisciplined behavior and for carrying out legal and disciplinary prosecution and economic prosecution, it is very necessary for the strengthening of the socialist legal system and defense promotion of the four modernizations to struggle, through the handling of such cases against misuse of office, serious misdemeanors, and especially certain individual privileges, to genuinely protect citizens' legitimate rights and interests and the interests of the state and the collectives from encroachment.

2. Examining and Approving Arrests

According to the provisions of the law, in cases under investigation by public security organs, whether the adoption of the coercive measure of arresting a defendant is required, a submission must be made to have the people's procuratorate conduct an examination and decide whether the arrest is to be made. In this process of carrying out the criminal law procedure, after the procuratorial organ receives from the public security organ the case in which the arrest of criminal personnel is to be approved, it must seriously proceed to carry out an examination, following the strict legal provisions regarding the conditions and time limits concerning the arrest of such personnel, and render a decision of approval or disapproval of arrest or return the case to the public security organ for additional investigation. For a case which requires additional investigation, the procuratorial organ itself may conduct such additional investigation.

Examining and approving arrests is an important work of the procuratorial organ in the activities of carrying out the criminal law procedure. The execution of arrest of persons in criminal law procedure is a limitation of personal freedom applied against the persons whose main facts of crime have already been clearly investigated, who are likely to receive a sentence of imprisonment or greater, and whose arrest is necessary. Arrest is only one coercive measure and not the only coercive measure; nor is it a required process in litigation as prescribed by law. Its purpose is to prevent persons matching the above-stated conditions from escaping investigation, destroying criminal evidence, fabricating proofs, and committing new crimes, as well as the occurrence of unexpected incidents. Meanwhile, in the early stage of investigation in the criminal law procedure, it is still impossible to affirm the defendant's crime. It is a very complicated task to struggle against crimes, and hence it is necessary to guard against making mistakes and injuring the innocent. Therefore, when a decision on the application of the coercive measure of arresting a person

is to be made, strict control and great caution are necessary. From this, we can see that the meaning of the procuratorial organ's work on examining and approving arrest is, on the one hand, to adopt the necessary coercive measure against a defendant whose conditions of arrest match the legal provisions, to combat criminal activities in a timely manner, and to ensure the smooth progress of continued, deepening investigation of the case in question; and, on the other hand, to prevent the possible arrest of a person whose conditions are at variance with the provisions of the law, to avoid making an arrest which should not have been made, and hence to allow neither injustice nor permissiveness. Through such work of examining and approving arrests, it is also possible to discover other possible practices in violation of legal provisions and thereby afford timely rectification and protect the defendant's rights in the litigation accordingly.

3. Submitting Indictment

Indictment is a litigation submitted to the people's court by the procuratorial organ as the state prosecutor; it is the result of the procuratorial organ's examination of a complaint. Article XCV of the Law of Criminal Procedure provides: "All cases requiring indictment or exemption from prosecution are determined through examination by the people's procuratorate." This provision explains that all cases of indictment--except for cases which are accepted only when complaints are registered according to relevant provisions of the law, and except for light criminal cases which require no investigation so that, as self-initiated cases under such circumstances, they are brought about by the plaintiffs themselves and directly accepted by people's courts for disposal--all other criminal cases, at the conclusion of investigation by public security organs, must be transmitted to the people's procuratorate for examination and a decision on whether to indict or to exempt from prosecution. The people's procuratorate is the only organ which exercises the indictment authority prescribed by the law.

In the process of submitting an indictment, the people's procuratorate must first of all conduct its work of examining for possible prosecution those cases that the public security organs have finished investigating and sent forward for prosecution. In doing so, the people's procuratorate proceeds, on the basis of its status as legal supervisor, to follow legal provisions and to decide, in the cases thus forwarded, whether the facts and situations concerning the defendant's alleged crime are clear, whether the proofs are genuine and sufficient, whether the determination of criminality and crime is correct, whether or not criminal responsibility should be scrutinized, whether there are any overlooked crimes or other persons whose criminal responsibilities should also be scrutinized, whether there are any attendant civil procedures involved, whether or not there have been any violations of legal provisions during the investigation of the cases. On the basis of the results of such examination, the following decisions are respectively made: where facts concerning the

defendant's crime are already clearly investigated, proofs are genuine and sufficient, and criminal responsibility should be scrutinized according to law, a decision to prosecute must be made, an indictment must be drafted, and the defendant must be sent for trial to the people's court which has relevant jurisdiction; where the defendant's conduct constitutes a crime but there is a situation which, according to the provision of Criminal Law, is exempt from punishment, a decision to exempt from prosecution must be made; and where the defendant's conduct does not constitute a crime, or even though it does so but the law provides that his criminal responsibility should not be scrutinized, a decision not to prosecute must be made. When supplemental investigation is found to be necessary in the course of the examination, the people's procuratorate may conduct such supplemental investigation itself or make a decision to require supplemental investigation and return the case to the public security organ to carry it out.

The work of the people's procuratorate in deciding on prosecution occupies an important place in criminal law procedure. In contrast to its work in examining and approving arrests, its task, in addition to concluding the investigation of a case, is to make certain substantive decisions and thereby to give full scope to the procuratorial organ's function in legal supervision and to assure the correct, thorough execution of pertinent provisions of Criminal Law. These decisions are mainly reflected as follows: (1) through a comprehensive examination of the facts and proofs concerning the defendant's crime, the making of a legal determination as to crime or no crime, light crime or heavy crime, and the nature and designation of the crime; (2) with respect to the defendant in a case in which a decision is made to indict, his transmission for trial, so that due legal punishment is meted out to him; (3) with respect to cases in which a decision of no prosecution or exemption from prosecution is made, the termination of proceedings in order to demonstrate the policy and legal spirit of combining varied treatment, punishment with leniency, and protection of citizens' legitimate rights and interests; and (4) where unmistakable violations of the law are discovered in the investigative activity, and the quality of the case is thus affected, the rendering of a corresponding decision so as to maintain the solemnity of the legal system.

The work of the people's procuratorate in examining and approving arrests and deciding on prosecution must be carried out according to the principle of taking facts as the basis and the law as the norm. The facts concerning a crime are the objective basis for ascribing and punishing that crime. Sufficient facts and reliable proofs must be obtained in the determination of a defendant's crime. At the same time, the [procuratorate] must also abide by the provisions of Criminal Law and the Law of Criminal Procedure to make a decision on adopting the coercive measure of arrest and ascription of criminal responsibility with respect to any defendant. For this reason, in the course of its work in examining and approving arrests and deciding on prosecution, the people's procuratorate should actively carry

out a series of activities such as questioning the defendant, consulting with witnesses, conducting a practical investigation, verifying proofs, and conducting a supplemental investigation in the face of a part or a large part of the facts concerning the crime, etc., and not just passively "examine the data," and still less merely handle the legal procedures. Meanwhile, in its handling of the approval of arrests and cases of prosecution, the procuratorial organ implements a system of having experts look at the files, conducting collective study, and seeking the ultimate approval of the procurator; major cases must be determined through discussion by the procuratorial committee. Cases of approval of arrests and of prosecution are handled separately. With respect to cases of approval of arrests, after a determination is made by the procuratorate at the basic level, the system of submitting it to the procuratorate at a higher level for reference and examination is also practised. It is through such measures, which have been applied with results, that the quality of the cases is assured.

Attending Court Sessions in Support of Indictment; Carrying Out Trial Supervision

Whenever criminal cases enter the stage of trial in process--except when the defendants' crimes happen to be relatively light and, with the consent of the people's courts, procuratorial organs may not have to attend the court sessions--they should send personnel to attend the court. Procuratorial personnel attending the court have a dual task--i.e., to support indictment, on the basis of their status as prosecutors of the state; and to carry out supervision as to the legality of the trial activities in progress, on the basis of their status as legal supervisors.

The main tasks of procuratorial personnel attending the court in support of indictment are: by reading the indictment and, with the permission of the trial judge, questioning the defendant, by consulting with witnesses, by submitting proofs, and by elaborating on the indictment and debating with the defendant, to expose and prove the defendant's criminal act from facts, proofs, and legal bases, to analyze and point out the essence of his criminal act and its consequences and social harm, and to indicate due legal responsibility, so as to have [the crime] duly punished by law and thereby to maintain the legal system and protect the interests of the state and the people from encroachment. Supporting an indictment and submitting an indictment are mutually related, yet are different from each other. Submitting an indictment is the premise and basis for supporting an indictment; supporting an indictment is the continuation and development of the submission of an indictment. The two are consecutive and at the same time are procedural activities in two different procedural stages of the procuratorial organ and have different contents. As has been stated above, submission of an indictment occurs when the procuratorial organ, at the stage of indictment before a case is tried by a court in open session, and through its work on the examination of prosecution, submits a complaint to the people's court and turns the defendant over to the court for trial; support of an indictment occurs when the people's court decides to hold a session to

try the case--i.e., when the case enters the stage of trial in process, procuratorial personnel attend the court to read the indictment, elaborate on the indictment, and carry out relevant activities so as to defend and support the indictment submitted by the procuratorial organ and have the case correctly adjudicated.

The duties of the procuratorate in trial supervision are reflected in that (1) carrying out supervision as to whether a court's trial activities are in accord with the provisions of legal procedure and, when encroachment of the defendant's procedural rights and similar situations are discovered, proffering rectification; (2) submitting a protest in accordance with procedures on the appeal of a trial--that is, in case the sentence or adjudication of the case in the first trial is considered erroneous with respect to the determination of facts or the application of law, submitting a protest to the superior court of the court of the original trial within the time limit for appeal as provided by law; (3) submitting a protest according to procedures on trial supervision--that is, submitting a protest when a sentence or adjudication of the people's court which is already legally in effect is discovered to be genuinely in error; this kind of protest is not subject to any time limit, but such power is exercised only by a superior people's procuratorate limit, i.e. such power is exercised only by a superior people's procuratorate in relation to a lower people's court, or by the Supreme People's Procuratorate in relation to the people's courts at all levels.

In all cases against which the procuratorial organ submits a protest according to procedures for appeal against a preliminary trial or procedures on trial supervision, it must send personnel to attend the court. The difference in practice from their attendance at the court of first trial is that, because the submission of a protest only determines an error in the sentence of the people's court, the attendance of procuratorial personnel at the court this time no longer carries the task of indictment but only serves to exercise their legal supervisory duties as representatives of the procuratorial organ, and to express an opinion of protest concerning the discrepancy recognized with regard to the facts of the crime or to misapplication of the law, so that, through a retrial by the people's court, the case can be given a correct sentence. With respect to a second trial resulting from an appeal by the defendant himself, the procuratorial personnel attending the court still have the dual task of supporting the indictment and exercising trial supervision. This is because, although the process of the first trial has already been concluded, the trial of the case must proceed because of the defendant's appeal, and therefore the task of indictment on the part of the procuratorial organ is still not complete and hence requires continued attendance at the court to support the indictment (e.g., by refuting the defendant's reasons for submitting his appeal according to facts and the law, etc.) and to uphold the sentence of the original trial. Of course, if there are sound bases and pertinent reasons for the defendant to submit his appeal, the procuratorial personnel must change the prosecution of the original case in part or totally.

Supervising Execution of Sentence and Adjudication, Carrying Out Inspection of Prisons and Detention Centers

In criminal proceedings, the last procedure is the execution of sentence and adjudication taking legal effect. At the stage when this procedure is executed, the people's court turns its sentence or adjudication over to the executive organ--supervisory or labor reform unit--to administer. The executive organ carries it out in its entirety according to law and on the basis on the content of the sentence or adjudication. To carry out this executive work in a down-to-earth way is of great significance to the final completion of the tasks of the criminal proceedings. Moreover, only by guaranteeing the correct, timely, and complete execution of the sentence and adjudication can the solemnity of the law be exemplified and the goal of effective punishment and reform of the criminal be attained. For this reason, Article CLXIV of the Law of Criminal Procedure provides: "The people's procuratorate exercises supervision over the legality of activities of prisons, detention centers, and labor reform units. If illegal situations are discovered, executive organs should be notified so that these may be corrected."

At this procedural stage, the procuratorate proceeds to fulfill its legal supervision duties in two aspects.

One aspect is to supervise and inspect conditions surrounding the execution of sentence and adjudication of criminal cases and, when illegal situations are discovered, to proffer correction. The main activities in this regard are: with respect to a criminal given death penalty which is to be immediately carried out, to send, as it should, personnel to the execution ground to supervise; through the inspection of prisons, detention centers, and labor reform organs, to ascertain whether, with respect to criminals given the death penalty which is to be carried out only after a delay of 2 years, or given various terms of imprisonment or other punishment, the criminals are turned over to labor reform units within legally prescribed time limits and procedures, or their sentence and adjudication are carried out in other manners; to ascertain also, with respect to criminals who receive a verdict of not guilty or who are exempt from punishment, whether to have those free of guilt or exempt from punishment immediately released; and likewise to consider, with respect to criminals whose period of punishment is up, whether to have them released in a timely manner or to have their punishment canceled altogether.

The second aspect is to carry out inspections as to the legality of activities at detention centers, prisons, and labor reform units (this is the people's procuratorate's prison and detention center inspection work). As everyone knows, our socialist legal system does not just mete out punishment to the criminal elements but places even greater emphasis on the application of labor reform, so as to transform the segment of forces harmful to society into forces useful to society, and to turn negative factors into positive factors. This is the characteristic of our socialist legal

system, and also our experience in achieving great successes. Therefore, from the standpoint of criminal litigation procedures, the execution of a sentence indicates the conclusion of litigation activities. However, a definite period of punishment is to be enforced in the case of criminals given penalties other than the death penalty which is to be immediately carried out. Furthermore, there is always the process of adopting correct principles, policies, and methods to apply labor reform, management, and education to them in order to enable them to turn away from evil and toward good, and to change into new persons with definite labor talents. In this sense, the execution of a sentence is also the beginning of the work of transforming criminals and of inspecting procuratorial organ's prison and detention centers.

When the procuratorial organ inspects the prisons and detention centers, its overall task is to protect the correct execution of the state's policies and laws concerning the transformation of criminals, and its goal is to better promote the transformation of those criminals. In prison and detention center inspection work, some procuratorial organs are still likely to encounter litigation problems; this part of their work belongs to the realm of criminal law procedure and needs to be solved according to the processes of such procedure. For instance, in the case of criminals committing additional crimes during the period when they are serving their sentences, or in the case of discovery of crimes that had not been discovered when the criminals started serving their present sentences, there would be a need for the procuratorial organ to carry out an investigation and submit an indictment. In the case of errors being discovered in the original sentences, then procedures of trial supervision should be followed in the submission of protests. Another aspect of prison and detention center inspection work does not touch on litigation problems but belongs in the realm of correcting law violations--such as inspecting detention centers, prisons, and labor reform units to see whether they have correctly carried out the principles and policies concerning the transformation of criminals, whether they have mistreated or abused prisoners, etc. If problems are found, corrections must be proposed so as to promote the work of transforming the criminals.

To sum up all the above, the people's procuratorate follows the provisions of Criminal Law and the Law of Criminal Procedure, accurately examines the facts concerning crimes, correctly applies the law, effectively punishes the criminals and transforms the criminals, protects citizens' personal rights and democratic rights from encroachment, and guarantees the legitimate rights and interests of the participants in litigation. Therefore it occupies an important place in criminal law procedure. We must do a good job of summing up and improving our procuratorial work from our business practices or legal theories, in order to have our procuratorial system develop increasingly toward perfection and give better scope to the function that it should perform in criminal proceedings.

9255

CSO: 4005

PARTY AND STATE

JIANGSU PARTY OFFICIAL ASKS OLD CADRES TO STEP ASIDE

Nanjing XINHUA RIBAO in Chinese 10 Jul 80 p 1

[Article: "Jiangsu Province Selects Leaders Among Young and Middle-Age Cadres"]

[Text] At a meeting of secretaries of district and municipal committees, department heads of party organizations, and cadres at the provincial level or above, Comrade Xu Jiatun [6079 1367 1470] pointed out the following: In order to accelerate and guarantee the success of the four modernizations, bold efforts must be made to select and recruit distinguished young and middle-age cadres who have the correct political ideology, expertise in specialized knowledge, and growth potential. They should be given responsible positions which enable them to make decisions and to develop their talents and abilities.

From 21 June to 1 July, the provincial party committee convened a meeting on personnel reorganization. Secretaries of district and municipal committees, deputy secretaries of divisional organizations, department heads of party organizations, and cadres at the provincial level or above participated in the meeting and heard related reports. Responsible organization comrades on the provincial committee related the purpose and spirit of the Party Central Committee at the meeting. At the beginning and end of the meeting, Comrade Xu Jiatun delivered a speech. Comrades who participated in the meeting held discussions and studied the issues.

Comrade Xu Jiatun mentioned in his speech that, over the past 3 years since the smashing of the "gang of four," we have achieved a great deal of objectives and made a lot of contributions in organizational work. However, with regard to the first 2 years of our efforts toward realizing the four modernizations, our organizational work has not been appropriate. The composition and structure of our cadre system, especially the nature of our leadership, are unsuited to the tasks of the four modernizations. According to Comrade Xu, the average age of many of the leaders in charge of the four modernizations is still high, their level of education is low, and few of them have expertise in specialized knowledge. In order to accelerate and guarantee the success of the four modernizations, efforts should be

said to reorganize the leadership. New viewpoints and standards should be adopted for leadership reorganization. Strong, distinguished, young and middle-age cadres who have the correct ideology, leadership talents, and expertise in specialized knowledge should be boldly selected and recruited to handle responsible positions. We should continue to eliminate the poisonous remnants of the leftist line of Lin Biao and the "gang of four" and insist on considering intellectuals as a major force in the four modernizations--a force which the party can rely on and which is part of our country's leadership. Intellectuals who have leadership talents should be boldly selected and recruited for responsible positions. Cadres with peasant and factory backgrounds as well as cadres from educated families are equally precious property of the party and the state. Workers, peasants, and intellectuals alike are the masters of our state and our socialist system, and they are the major force in our efforts to realize the four modernizations. We need their cooperation and close alliance in order to succeed in our efforts to fulfill the tasks of the four modernizations.

Comrade Xu Jiatan stressed that the use of educational criteria in the selection of cadres not only will influence the activism of workers and peasants but also will encourage the whole people to diligently study scientific and cultural knowledge. The latter will raise the level of scientific knowledge and education of the entire body of cadres and the whole people. Some comrades wonder whether young cadres and cadres with specialized expertise can handle leadership responsibilities. Examples in some places have shown that they are able to handle responsible positions. They can shoulder important duties, and they can do a good job. Of course, it is possible that some of the young cadres are lacking in experience and organizational abilities when they first start work. But this is not crucial. Generally speaking, a person has to go through a transition period when he is promoted from a lower position to a higher position. We need to acknowledge the necessity of a transition period. Meanwhile, we should adopt a positive attitude and give them appropriate support. When young cadres start work in their new positions, people tend to use high standards and various angles to evaluate them, and they often find more problems than if they do not adopt such an attitude. Therefore, in selecting distinguished young and middle-age cadres, we should uphold the three conditions suggested by Comrade Ye Jianying in conjunction with age and education criteria. We should focus on their major role and growth potential and not find fault with them for not being perfect. In considering their age and expertise, we should not overlook their political attitude. In order to maintain ideological purity among leaders, we must eliminate cadres whose ideological orientation is incorrect, who are at odds with the party or resist the party's lines, goals, and policies, and who insist on fostering factionalism, breaking rules, and committing offenses.

There are also some comrades who do not have an adequate understanding of the issues of leadership reorganization and its implications and urgency. This is particularly true today. Quite a few of our veteran cadres are in their late years. We cannot resist nature. If we do not make use of the valuable time of our old cadres, when they are still healthy, to resolve

the issue of leadership succession and related problems, we will ruin an important task. We must make use of this time to come to grips with the task because we can ensure, through leadership reorganization, the continuity of the party's ideology and the state as a whole.

Personnel reorganization is related to the question of transition and leadership succession. It involves reforming the structure of our cadre system, particularly those cadres who will be leaders in the four modernizations. It is a strategic measure applied by means of personnel reorganization for the maintenance of a correct political ideology. Therefore, our planning must be comprehensive, practical, meticulous, and efficacious. The task of selecting a large group of young and middle-age cadres is important and most urgent. The fundamental issue of personnel reorganization is that of succession. Our emphasis should be on boldly selecting and training distinguished young and middle-age cadres. From now on, this task should be performed systematically and according to plans. Cadres who possess the right credentials and growth potential should be considered for promotion, and the process should be continuous and systematic. Party committee members should pay special attention to training and educating young and middle-age cadres. They must employ all possible means and avenues to do a good job.

Comrade Xu Jiatun also stressed that accommodating the large number of old and weak cadres is a positive and long-range measure of the party during the new period, and an important cadre policy that has to be adopted on a long-term basis. Our province has relatively more old cadres than do other provinces. In the course of their long-continued and loyal service for the sake of the revolution, these old cadres have worked very hard to make contributions to the party and the people. They have accumulated a great deal of experience. They are the precious property of the party, the core leaders of our organizations, and the pioneers of the four modernizations. However, our old cadres are advanced in years and their energies are limited. If they stay on the front line, they may have difficulties in carrying out their complicated and heavy duties in the same way as they did in the past. We have to examine their individual situations and make proper accommodation for old and weak cadres so that we can utilize their positive role. Many of our old cadres are experienced and skilled. If they do not hold leadership positions, they can review the successes and failures of the history of the party and conduct comprehensive research. They can write books or express their opinions on major issues pertaining to the development of our situation. We should respect them politically and take good care of them materially. When we talk about the role of old cadres in facilitating leadership succession, we refer not only to a few individuals but to the entire new generation. Only by so doing can we really pay them the respect they deserve. All party organizations and units should make proper and practical arrangements for the material welfare of old cadres.

According to Comrade Xu Jiatun, we should resolutely, actively, and boldly put into practice our task of reorganizing and building a new leadership, but the task should be performed realistically, systematically, and in a

concrete way according to plan. This is a policy based on a positive attitude and pragmatic measures. On the one hand, the result of our work is to ensure political stability and unity with a view to mobilizing the enthusiasm of various sectors, and on the other hand it is to meet the demands of the Party Central Committee for proper personnel management suited to the needs of the four modernizations. For this purpose, we must grasp the following tasks: First, we must widely launch propaganda in this regard in order to actively change the mentality of people. Second, we must strengthen the work of investigating the nature of our task. Third, we must base our plans on a clear understanding of current conditions. Fourth, we must follow the mass line. We must adopt the method of integrating leadership with the masses, and let the masses know about and discuss our needs for leadership reorganization and related goals. Based on the opinions of the masses, the relevant party organizations should conduct investigations, and the party committees will collectively discuss issues and make decisions.

9471
CSO: 4005

PARTY AND STATE

COUNTY PARTY SECRETARY IN JIANGSU OFFERS RESIGNATION

Voluntary Resignation

Nanjing XINHUA RIBAO in Chinese 10 Jul 80 p 1

[Article by Cheng Jingming [4453 2533 2494]: "Jiangsu Permits County Party Secretary To Turn Over Post to Younger, Stronger Cadre"]

[Text] Haian County Party Committee Secretary Comrade Yuan Guangwen [5913 1684 2429] wrote a letter on 8 June to the provincial party committee voluntarily requesting resignation from his position. The provincial party committee recently granted him his request, allowing him to resign from his position as Haian County party committee secretary and chairman of the county revolutionary committee.

After the Fifth Plenary Session of the 11th Party Central Committee, Comrade Yuan told responsible comrades on the Nantong District Party Committee that he planned not to serve any longer as county party committee secretary, so that he could let a younger and stronger comrade to take over his responsibilities. In his letter of 8 June addressed to the provincial party committee, he wrote: "I totally support the spirit of the Fifth Plenary Session of the 11th Party Central Committee. To be practical, there should be young and strong leaders on the county party committee who can shoulder the demanding tasks of the four modernizations. I am now 62 years old, and sometimes I feel unable to handle my duties. I voluntarily resign from my position on the county party committee to show that I am a good Communist Party member and continue my struggle for the sake of the party and the revolution." In a speech on 28 June at a meeting of organization leaders and secretaries of district and municipal committees, Comrade Xu Jiatun [6079 1367 1470] highly commended the action of Comrade Yuan Guangwen. He said that Comrade Yuan, Haian County party secretary, was a veteran of the revolution who was diligent at his work, strict with himself, supportive and exemplary of the fine traditions and character of the party, and highly praised by cadres and the masses. Comrade Xu Jiatun pointed out that old comrades like Yuan care for the good of the public, and, for the sake of the party and the people, have voluntarily submitted requests to "relinquish their positions to talented young people," and

retreat to the second or third front. In so doing, they have expressed their noble spirit and lofty revolutionary character.

Comrade Yuan Guangwen was born in Rugao County. He joined the revolution in 1943 and the party in the same year. In the course of the resistance against the Japanese and during the civil war, he made many contributions in the name of the revolution, and at risk of death. During the 1950's and the 1960's, Comrade Yuan Guangwen served on the party committee of Haian County and as county magistrate. After the "gang of four" was smashed, he served as deputy secretary, secretary, deputy chairman, and chairman of the county revolutionary committee. During his tenure on the committee, Comrade Yuan Guangwen was a serious and responsible worker. His style was meticulous, and he worked very hard for the revolution and for economic construction in Haian County. This is particularly true with regard to his support of the fine traditions of the party. He maintained a simple living while working very hard. He cared for the people and never attempted to assume special privileges. He has left a deep impression among the overwhelming majority of cadres and the masses.

Action Praised

Nanjing XINHUA RIBAO in Chinese 10 Jul 80 p 1

[Article: "A Noble Revolutionary Stand"]

[Text] "Struggle forever for the sake of communism!" This is the oath of our Communist Party members. In the course of long-continued struggles, many of our old comrades have fought relentlessly for the party and at the risk of death. It is with such an altruistic spirit that they have faithfully performed what they swore when they joined the party and in the course of revolutionary work.

Everybody knows that communism as a noble goal depends for success on the hard work of many generations and not just one or two generations of people. Therefore, our experienced and farsighted old comrades feel deeply that in order to ensure the continuous development of the tasks of the party, they need to think of the whole situation, look at matters from a broad perspective, and resolve the task of leadership succession in a timely fashion. The farsighted leaders on the Party Central Committee have built their sincere hopes upon the whole party, especially the old comrades, pointing out that the task ahead is a solemn historical responsibility. Like other old comrades, Haian County Party Committee Secretary Yuan Guangwen [5913 1684 2429] showed exactly this kind of lofty communist sense of responsibility. For the sake of the four modernizations and the long-term benefit of the party, he expressed to the party his intention to retreat to the second front so that young, energetic, and distinguished young and middle-age cadres can take over leadership positions and shoulder more important tasks. He also expressed to the party that he would continue to struggle for the sake of the revolution for the rest of his precious lifetime, and to be a qualified Communist Party member. Their devotion to the party and the people, expressed in limitless magnanimity, is a reflection of all

the people, expressed in limitless magnanimity, is a reflection of the very precious revolutionary spirit of old cadres.

Cadres are the treasure of the party and the state, and experienced old cadres are particularly precious. After accommodating them on the second front, all party organizations should consider the specific conditions of individual old cadres in order to develop their positive role, so that the experience they have accumulated over the years, as well as their fine traditions, can be passed along and propagated. This is particularly the case with regard to old cadres who have rich experiences in leadership roles. After they relinquish the heavy day-to-day work, they can reach even more cadres and people and devote their energy and attention to research and to reflecting on important long-range issues for the sake of the party and the state.

Our party founded the country. Among our old cadres, some experienced the first civil revolutionary struggle, while others went through the war again against the Japanese and the war of liberation. They took part in the founding of the state. As time goes by, some of them will gradually retreat to the second or third front. With regard to these old cadres who have contributed to the state and to the people, we must abide by the decisions of the party to respect them politically and look after their material needs, so that they can live a long life and continue to struggle for the sake of communism.

9471

CSO: 4005

PARTY AND STATE

GUANGDONG FIRST SECRETARY ADDRESSES FORUM ON DISCIPLINE

Guangzhou NANFANG RIBAO in Chinese 15 Jul 80 p 1

[Staff report: "Strengthen Construction of the Discipline Inspection Ranks and Shore up the Party's Working Style in a Down-to-Earth Way; First Secretary of the Provincial Party Committee Comrade Xi Zhongxun Receives Members of the First-Term Rotational Training Class for Discipline Inspection Cadres and Also Gives Speech"]

[Text] For the purpose of meeting present needs in rectifying our party style and party discipline, the Discipline Inspection Commission of the Chinese Communist Party's Guangdong Provincial Committee and the party school of that provincial committee jointly sponsored the first-term rotational training class for discipline inspection cadres. At the conclusion of this training class, Comrade Xi Zhongxun received members of the entire class and also gave a speech on the question of how to carry out the "guiding principles," shore up the party style, and strengthen the construction of the discipline-inspection ranks.

Comrade Xi Zhongxun pointed out, first of all, that the Discipline Inspection Commission is an important working department of the party committee, and the most important task of the Discipline Inspection Commission is to grasp the party's working style. During the 2 years and more since its establishment, the Discipline Inspection Commission of the provincial party committee has done a great deal of work and its achievements have been quite conspicuous. These achievements include the work done by discipline inspection commissions at various levels. But we must further perceive the importance of such discipline inspection work and clearly recognize that it is necessary for the discipline inspection commissions at various levels to help the party committee shore up the party's working style. He said: The Fifth Plenum of the 11th Party Central Committee proposed strengthening and improving the party leadership and uplifting the party's fighting stamina. Shoring up the Party's working style, promoting stability and unity, and accelerating the four modernizations are an important aspect of strengthening and improving the party leadership and uplifting the party's fighting stamina. This is a task for the whole party and also is the principle task of the discipline inspection commissions at various levels; this work is very important.

In direct reference to problems which exist in our work in the countryside today, Comrade Xi Zhongxun pointed out: A very important reason why some places cannot do their work well is that the party organizations in those places are not strong, lack fighting stamina, and exemplify a bad style. Of course, we need not tense up right away once any problem is found, or even have any doubts as to whether the party's policy for the countryside has been a mistake--and hence whether we might not be "rectifying the wrong thing." But there are people who remain indifferent to the problems discovered in their places, who do nothing and let them spread; this is also wrong. He said: Before the Cultural Revolution, our party style was good; later it was subject to the serious sabotage of Lin Biao and the "gang of four," and so we now need to do our best to restore it. As long as our comrades can learn to do mass work, learn to handle contradictions among the people, guide the masses to closely use their own experiences and lessons, such problems are bound to be solved and the masses are bound to listen to the party.

Speaking of how to grasp the party style well, Comrade Xi Zhongxun also pointed out: In order to grasp the party style we must at present especially make a point to grasp well the study of the "Guiding Principles for Inner-Party Political Life," adopt the approach of a minor rectification by making comparisons through practical inspection in the course of this study, and thus consciously rectify ourselves. The "guiding principles" are a powerful weapon for making our party discipline strict and rectifying our party style, and we must earnestly and repeatedly study them in a deepening way. Meanwhile, we must also grasp party style questions that affect the whole situation; we must be determined, adopt measures, and carry out solemn punishment against those who seriously violate our party discipline. Of course, with respect to the great majority of our party members, the question is one of education. But with respect to very bad individuals who refuse to change even after repeated education, and about whom the masses hold rather strong critical opinions, then whoever they may be, we must solemnly punish them and handle them according to our party discipline and the laws of the state. At the same time, we must energetically exalt the good types of personality. Between reward and punishment, the emphasis should be on reward; between criticism and self-criticism, the emphasis should be on self-criticism.

Speaking of the Discipline Inspection Commission's enforcing pertinent discipline, Comrade Xi Zhongxun pointed out: The Discipline Inspection Commission must emancipate its thinking and not do things according to old conventions in the disposal of certain cases, nor should the Commission copy without changes methods used elsewhere. Conditions in various parts of the country are different; conditions in various parts of each province also are different. In carrying out the party's policies, we must proceed from the actual situation in a given locality. He said: We cannot substitute our emotions for policy; in carrying out a policy we must proceed from the fundamental interests of the party and the masses of the people, and combine with the specific conditions of the given locality. Discipline

inspection commissions at various levels must have a feeling of sharing breath and destiny with the masses, always go out and go among the masses, and go deep into the countryside, factories and mines, and schools to investigate and understand the situations there if they are to insist on the party's principles and do things according to the party's policies. Only in this way can they really do their work well.

Comrade Xi Zhongxun pointed out: On the ideological front we must not only oppose bourgeois ideologies but also criticize feudalist ideologies in a deepening way. Many devious working styles often have to do with feudal ideas, and they have permeated all spheres. The period of China's feudal society was very long and its influence very deep. Our party has led the people of the whole country to overthrow the "three big mountains" imposed on the heads of the Chinese people, but it has failed to carry out a penetrating or systematic criticism of feudalist ideology. For instance, the life tenure which actually obtains with respect to a cadre's office, individual superstition, nepotism, rule by the voice of one man alone, servility and fawning, privilege-seeking, etc., etc., all remain. Some individual leaders are attempting to build so-called Secretaries Edifices on Standing Committee Members Street. Most recently someone wrote to me to note that in trying to pass the entrance examinations of a school, some have tried to enter through the back door again. I ask the concerned departments to exert themselves and grasp this problem with determination. Whoever may be involved, whatever seniority they may enjoy, and however high their offices may be, once such cases are discovered, they must solemnly be brought to book.

Speaking of strengthening the construction of the discipline inspection ranks, Comrade Xi Zhongxun pointed out: Work on the four modernizations is a very complicated struggle; the workteams of discipline inspection commissions at various levels must be strengthened, and their cadres must be well selected and assigned. They must pay heed to transferring old cadres with a strong party character, who are fair in their handling of affairs, to the leading groups of the discipline inspection commissions; some of them may serve concurrently as inspectors. Party committees at various levels must strengthen their leadership over the discipline inspection commissions. He also encouraged discipline inspection cadres to be strictly impartial in their work, daring to struggle without being afraid of attack or revenge, and daring to insist on principles and to maintain party regulations and party laws. Each discipline inspection cadre must do his best to fully absorb the spirit of the Fifth Plenum of the 11th Party Central Committee and the spirit of the "guiding principles," follow them, and carry them out in an exemplary manner.

In conclusion, Comrade Xi Zhongxun pointed out: We must have complete confidence in our ability to shore up our party style; we must believe that the overwhelming majority of our party members are good or relatively good, and that the vast ranks of the masses of our people do follow our party. Since past history has proved this point, future history will also prove this point.

PARTY AND STATE

NANJING SYMPOSIUM DISCUSSES CRITERIA FOR TRUTH

Nanjing XINHUA RIBAO in Chinese 4 Jul 80 p 2

[Report by Zhai Bin [5049 2430]: "Explore the Question of Practice as the Criterion for Truth in a Deepening Way; Nanjing Philosophical Society and Provincial Marxism-Leninism-Mao Zedong Thought Study Association Convene Academic Symposium"]

[Text] In order to further rectify their ideological line, sweep away their ideological obstacles, resolutely and unswervingly carry out the party's political line, and explore the question of practice as the criterion for truth from both theoretical and realistic aspects, the Jiangsu Provincial Marxism-Leninism-Mao Zedong Thought Study Association and the Nanjing area Philosophical Society jointly convened an academic symposium in Nanjing from 23 to 28 June. Attending the symposium were theoretical workers and comrades of departments of practical work in the organs and schools of the Nanjing area and regions and municipalities of the whole province, plus theoretical cadres of schools of the People's Liberation Army stationed in the Nanjing area; altogether there were more than 90 [participants]. Comrades from units such as the Hubei Provincial Academy of Social Sciences participated in the symposium. During the symposium period, Comrades Sun Gengfu [1327 5087 1133] and Xing Fensi [6717 6321 1835], deputy directors of the Philosophical Institute of the Chinese Academy of Social Sciences, were invited to speak to the comrades in attendance.

The symposium was of the opinion that the great liberating effects of the renewed perception that practice is the only criterion for testing truth and the effort to restore the dignity of practice during the past 2 years and more have already been proved by practice. In the meantime, comrades attending the symposium also analyzed various ambiguous perceptions still prevailing among the cadres and masses as to the question of the criteria for truth. For instance, some leading comrades turned "practice is the only criterion for testing the truth" into an empty formula; what they said was "practice as the criterion," but what they were doing still pointed to "power as the criterion." Some people took "practice as the criterion" as a shield behind which they actually were practicing utilitarianism. Some people put practice as the criterion of the truth in opposition to the

four basic principles, some people put implementation of the spirit of the Third Plenum of the 11th Party Central Committee and "uniting together to look forward" in opposition to the summing up of our historical experience on the basis of seeking truth from facts. And a few people also had some doubt about practice as the criterion for truth. Theoretically speaking, there have been no small number of arguments concerning the question of practice as the criterion. Hence, comrades attending the symposium consistently held that launching such a discussion on the question of practice as the criterion for truth in a deepening way--thus further applying practice as criterion in the realm of the four modernizations on the one hand and exploring this question theoretically in a deepening way on the other hand--should continue to help people emancipate their thinking and insist even better on the ideological line of dialectical materialism.

At the symposium, the comrades joined in the summing up of historical experiences and connected them to realistic problems, while emphatically exploring certain questions from a theoretical angle. For instance, there was the question of the connotation, essential elements, characteristics, scope and classification of practice; there was the question of the nature of practice as the "only" criterion; etc. They engaged in a heated debate especially around questions like whether the purpose of a person's actions is an essential element of practice, and whether practice is the "only" or "ultimate" criterion for testing the truth.

Under the guidance of the principle of "letting a hundred schools contend," those at this symposium, whether they were theoretical workers or comrades of departments of practical work, whether they were old generals or new soldiers on the theoretical front, and whether they were comrades from Jiangsu itself or from other provinces--all laid bare their thinking and engaged in debating different opinions on the basis of the spirit of exploring the truth. During the symposium, different points of view joined battle; after the symposium, all got together in friendly chats and sought to learn from each other. Everybody spoke only honest words, sought only true knowledge, explored only the truth, and engaged only in comradely discussion. Thus a good example of study and meeting together was duly exemplified.

Through this symposium, comrades generally felt that the study of the question of the criterion for truth, like the study of other philosophical questions, must be connected to reality. But at the same time there were also large numbers of abstract questions which required exploration in a deepening way. From now on, we need not only to acquire new understanding in connecting our discussion to realities but also to achieve a breakthrough in exploring the depths of theory.

PARTY AND STATE

VALUE OF MONEY TO SOCIALIST SOCIETY DEBATED

Editor's Note

Beijing GONGREN RIBAO in Chinese 3 Jul 80 p 4

[Ideological Forum: "What Is the Correct Philosophy of Life To Be Followed?"]

[Text] Editor's Note: On 19 June, this newspaper carried an article by Comrade Gu Shuhua [7357 3219 5478] entitled "Money Brings Happiness." Since then, an animated debate has ensued. Comrade Gu Shuhua's views have been endorsed by some readers and rejected by others. Some comrades have even gone so far as to bring up new problems for discussion. Today, published here are a number of selected articles which represent a cross-section of views valuable to the readers--views which deserve further scrutiny,

We hope that future contributors to this column on the philosophy of life will base their views on their personal experiences or what has come to their attention, and will convince people with facts and reasoning.

Positive View of Money

Beijing GONGREN RIBAO in Chinese 3 Jul 80 p 4

[Article by Hong Hai [3163 3189] of the Beijing Municipal Dyed Textile Industry Company: "It Is Necessary To Treat Money Correctly"]

[Text] I can hardly calm the waves in my mind after reading Comrade Gu Shuhua's article entitled "Money Brings Happiness." Can money really bring happiness? I consider this question to be an issue of great importance worthy of attention.

Some people seemingly hate for others to talk about money and often link money with the rotten bourgeois ideology. This attitude is wrong. Can we

not anything as easy as the market without money under our current social system? You can imagine how happy Comrade Gu Shuhua was when she saw 1.00 yuan to buy a pencil with an eraser attached.

Our party also hopes that people will have more money to spend. During the past few years, the party and state have overcome many economic difficulties in raising wages for workers several times, in giving them bonuses. It is adding 5 yuan to each worker's regular pay as a compensation for an increase in the price of necessities funds. Are all these measures designed to give workers more money to spend? When they have more money in their pockets, they can buy television sets and electric fans and raise their standard of living. A higher income for each worker is also a recognition of his greater contributions to the country and people and a measure of higher standards of living for him. Can money bring happiness? Yes.

Nonetheless, we must take a correct attitude toward money, which is lifeless and classless, and which can be owned and controlled by anyone. Money in the hands of the working class can be used to create happiness for mankind and to improve the people's standard of living. But money in the hands of the bourgeoisie can be converted into capital to exploit and oppress the workers. In our society, money remains a common medium of exchange in trade for commodities; it must be used to buy food, clothes, houses, cars and services. But we must also not forget that in our socialist society, money cannot talk or perform magic because it cannot be used to buy such other things, notably, honors of heroes and model workers, virtues of mutual trust, and mutual respect among comrades--things that are happily treasured by people in our society. In my opinion, money itself spells neither happiness nor disaster. If it is used to pay normal labor and services, it undoubtedly spells happiness. If it is used by people to break law and engage in other illegal activities aimed at acquiring more money, it certainly spells disaster. It is really necessary to treat money correctly. We must refrain from "pursuing profit and making money as the only aim in our career." True, money can bring happiness. But no one should be obsessed with money, because in doing so one may end up ruining oneself and one's country. More often than not I have heard people ask, before they have received an assignment handed down by higher authorities, "how much bonus are we supposed to get?" How hard they will work and how much they will accomplish depend on the amount of the bonus. Work will not start until the bonus is ready. These comrades have misplaced the position between people and money in much the same way as a carriage driver puts the cart before the horse. In other words, they want to make themselves slaves rather than masters of money. This practice sounds really funny. Just as Comrade Gu Shuhua has pointed out, some comrades have abused their authority and practiced bribery to get money. It is a shame to acquire such "dirty money." Worse is the fact that for the sake of money, some people have taken a reckless course and committed crimes. Not long ago, the Beijing Municipal Middle People's Court tried a bank robbery case. The case involved two gun-toting youths who, during bright daytime, held up a bank and escaped with over 1,000 yuan in Renminbi. During the holdup, they also inflicted injuries on some people with gunfire. It was money that drove them to commit such a terrible crime, a tragedy indeed!

We must take the correct attitude toward money. We must remember the good examples set by many comrades in this respect. Among them are examples set by comrades Fang Shimin [2451 1807 2404], and Jiang Jie [3068 1195], who preferred to sacrifice their own happiness and lives for the sake of the party's cause rather than accept the enemy's offer of high positions and emoluments. Comrade Lei Feng [7101 0912] donated his many years' saving of 100 yuan to a people's commune. Such comrades are not lacking even in our society today. An example is a factory director in our company. For over 20 years, he has deliberately passed on to other comrades his opportunities for promotion and subsequent pay hikes. Does anyone doubt that he is not aware money would bring him a happy life? I don't think so. I understand that he knows another kind of happiness based on moral beliefs; if he acquires money in betrayal of such moral beliefs, he will feel unhappy.

Today, we should no longer publicize "poverty as a virtue." On the contrary, we should openly call on people to build a happy life on the basis of their normal and regular income and compensation for their labor. We must also remind them of the need to take a correct attitude toward money. Only in this way can they convert money into genuine happiness instead of disaster.

Money Is Useful

Beijing GONGREN RIBAO in Chinese 3 Jul 80 p 4

[Article by Wang Qianxi [3704 4357 2514] of the Weifang Diesel Engine Plant, Shandong: "The Truth That Money Brings Happiness Is Irrefutable"]

[Text] Comrade Gu Shunhua has perceived of money as a source of happiness. She bases this perception on her personal experiences. So far, the average income of ordinary workers in our country is low. They deeply believe that money will enable them to raise their standard of living, to solve their marriage problems, settle family disputes, and bring them joy and happiness. Without money, they will face difficulties and troubles. This view is shared by almost all low-income workers. Nevertheless, does this view conflict with the proletarian philosophy of life? How can those revolutionaries who have devoted themselves to defending the truth reconcile their views to this perception of money as a source of happiness? I feel that a correct answer to this question can be derived from a realistic evaluation of our current living and economic conditions.

I feel that man's demands for food, clothing, shelter, and other daily necessities must first be met before he can take part in any social activities. Only after his basic daily material needs are satisfied can he engage in social activities. If his basic material demands are not met, all social activities will cease to exist. In popular language, man can do nothing unless he is well fed and well clothed. I have read some articles entitled "Struggle Is Happiness," "Learning Is Happiness," and "Serving the People Is Happiness." I am sure that their writers must first solve

their problems of food and clothing before they are able to go ahead with their writing. When a man lives in starvation and trembles with cold, the first things that come to his mind must be food and clothing rather than other activities, including writing and scientific research. True, the proletarian philosophy of life emphasizes the need to serve the people and the struggle for the communist cause rather than profiteering. But we must be aware that the proletariat is not a robot which does not need food. Every human being must be provided with basic daily material needs. The grand objective of the revolution is to take care of the people's interests. Each person has a natural desire to lead a happy life.

Furthermore, there still exists in our country a system of commodity exchange; under this system, money remains a common medium of exchange for daily necessities. This inevitable stage of history is determined by the laws governing the development of society. Normally, whether a worker can enjoy a relatively decent life in material terms depends on his income. In a certain sense, money is a cult of worship which stimulates people to work for additional pay in the form of bonuses, and for promotions and pay hikes. This does not mean that they are selfish. In order to eke out a living, they have to work hard. This is why those relatively low-income workers regard "money as a source of happiness." This should be viewed as a normal desire or demand rather than as a form of bourgeois ideology--a desire beyond reproach. Many people regard money as a source of happiness. As long as they earn their living through regular labor, and as long as they break no law, they should be treated like honest citizens because they have done nothing disgraceful to our society.

Are there any elements in our society today who do not regard money as a source of happiness but believe in serving the people as a source of happiness? Yes. A typical example was Lei Feng. He often placed public interest above self interest and regarded serving the people as a source of happiness. He even donated his years' saving to victims of a natural disaster. Although his donation was small, his workstyle was commendable. Although such communist spirit is worthy of emulation by every revolutionary, people like Lei Feng in our society today are rare, and their philosophy of life is only a lofty example which claims no large following. Under the objective economic conditions, the majority of the people in our country will still have to work hard to eke out a living. Everyone must work for survival rather than for recreation as the first priority of life.

Power Is Better

Beijing CONGREN HIRAL in Chinese 3 Jul 80 p 4

[Article by Liu Yingshan (LIU YING SHAN 3046] of the Chongqing Municipal Herb Medicine Wholesale Department: "Political Power Brings Happiness"]

[Text] Political power is indispensable to a happy life. Experience tells us that political power is the soil that engenders happiness, or a source of happiness.

Now let me tell every body how a commune party secretary used his power in Changshu County, Hunan Province, has wielded his power for the benefit of his family. His family is located in another commune. For the sake of his son's future, the secretary used his authority to transfer his boy from that commune to his commune's farm machinery station, whereupon he was enrolled in a driving class. His decision to transfer his son was inspired by the following popular saying: "Once you can drive, you can enjoy everything, including food, clothing and recreation." As soon as the boy graduated from driving class, the county public security bureau wanted to recruit a driver. With the help of his father's friend in the county labor bureau, he was soon hired as the public security bureau's driver. His next step was to ask Miss Cao, a radio-broadcaster of his commune, to be his daughter-in-law because she was supposed to be a good friend of his son. After receiving this proposal, she told her future father-in-law of her desire to eat marketable grain and get a job in the nearby city. The secretary said unhesitatingly: "No problem. It's a deal!"

Six months later, a municipal harbor authority circulated a notice looking for new recruits. As soon as this notice came to his attention, he recommended his future daughter-in-law for a position with the harbor authority. Now both his son and daughter-in-law are employed. With their father's backing, the young couple enjoy a happy life. If they came from a family of an ordinary commune member, they could never expect to have such golden opportunities. For this reason, may I say that political power is indispensable to a happy life?

Money Spells Disaster

Beijing GONGREN RIBAO in Chinese 3 Jul 80 p 4

[Article by Hu Hanhui [5170 3392 2037] of the Wuhan General Grindstone Plant: "Money Cannot Bring Happiness"]

[Text] Does money bring happiness? I don't think so. True, money is indispensable to life. When I have money, I can buy good food and beautiful clothes and enjoy many other good things. I can marry a lovely girl and have a lovely family of my own, present gifts to my parents, and help others with donations. In other words, money is a material condition indispensable to life. But money sometimes cannot get you everything you want. Nor is it a source of happiness. Experience proves that although a penniless person is certainly not happy, he is not necessarily happy when he becomes rich, either. For example, money did not bring happiness but tragedy to that millionaire lady in the film "Tragic Death on the Nile." Although Yu Yongze [0151 3057 3414], a leading character in the novel "Song of Spring," is rich, he still cannot make his lover Lin Daojing [2651 6670 7234] happy. In real life, happiness purely based on material wealth cannot endure too long.

Those who consider money a source of happiness really don't know what the term "happiness" really means. The true value of happiness cannot be gaged

by money. Happiness built on the basis of money resembles a house built on sand near the seashore which sooner or later will be washed away by the rising tide.

Famous Quotations on Happiness

Beijing CONGREN RIBAO in Chinese 3 Jul 80 p 4

[Text] If we choose a career that can best serve to enhance man's economic well-being, we can withstand any pressure and endure any sacrifice in the service of all mankind. When that time comes, what we sense is not merely a pitiful joy but happiness which belongs to millions of people. We will feel that our cause is not shortlived but an eternal glory; in the face of our ashes, those noble persons will mourn us with warm tears. --Karl Marx

History will honor those noble and great souls who devote their entire lifetime to the public interest. Experience proves that the happiest persons are those who can make the majority of the people happy. --Karl Marx

Some people say that the happiest persons in the world are those well-fed, well-clothed, and merry-making people. But I personally feel that the happiest persons in the world are those who work diligently and work hard to create wealth with their own hands, and who devote themselves to the liberation of all mankind and to the realization of communism. --Lei Feng

We will forget our own unhappiness when we can make others live comfortably. We will be pleased to see others live in happiness. --Lu Hsiang-shan

Feeling able to serve the people is the greatest happiness in the world -- Guan Xiangying [1970 0686 2019]

Material Wealth Not Important

Beijing CONGREN RIBAO in Chinese 3 Jul 80 p 4

[Article by Jin Xin of the Beijing Yuanming Garden Duck Farm: "The Happiness I Cherish"]

[Text] To me, so-called happiness is a sublime happy feeling that derives from the realization of a certain cherished ideal. People usually are obsessed with two aspects of life--material and spiritual well-being. I disagree with the notion that only material wealth can bring happiness. The kind of happiness I cherish differs in many ways from that preached by Comrade Gu Shuhua in her article entitled "Money Brings Happiness." Although I cannot deny that material wealth and money are essential to the sustenance of life, neither money nor material wealth can bring or buy happiness.

I love literature. My interest in literary writing began during my third year in middle school when my first article was selected as the most

outstanding work of my mind. As time goes on and my knowledge about the world grows, I have decided to choose writing as my lifelong career. I am looking forward to becoming a writer capable of portraying and extolling people. This ideal has pressured and inspired me to work hard. At the same time, it has also become the root cause of my agony. I do not care much for the material aspects of life. Nor do I pay any attention to them. At present I still do not have the slightest feeling of happiness although I don't have to worry about my daily provisions. On the contrary, I still feel an increasing strain at not being able to turn my ideal into reality. For over 18 years, I have found that neither material affluence nor money can relieve me of that painful feeling of being unable to realize what I wish to do. I don't think I will feel ecstatic or happy until someday I turn my cherished ideal into reality and until I am recognized as an established writer. This is the kind of happiness I always cherish.

Excerpts on Happiness

Beijing GONGREN NIBAO in Chinese 3 Jul 80 p 4

[Excerpts of article by Zhang Xinling [1728 1830 7247] of the Suining County Broadcasting Station, Jiangsu Province]

[Text] Genuine happiness derives from the realization of an ideal and a wish, from success in a career, and from a feeling of satisfaction with the successful performance of labor. All this cannot be bought with money.

[Excerpts of article by He Xiaoming [0149 2556 2694] of the general construction group of the Nanjing Military Region]

[Text] Our happiness is closely connected with the destiny of our country and the future of our nation. It is contingent on the social condition of stability and unity, and on whether the destiny of the country is controlled by the people and production can be organized in good order.

[Excerpts of article by Cai Xiang [5591 5046] of the Nanpi County Health Immunization Station, Hebei Province]

[Text] Ten years of catastrophes have turned me into an ignorant person. Today, what I need is not money but knowledge. Genuine happiness will not come to me until I become a knowledgeable intellectual capable of making contributions to the motherland and people.

[Excerpts of article by Han Zhawen [0186 2585 2429] and Li Xiaobai [2621 2556 4101] of the auto repair and assembly plant of the Heilongjiang Provincial Savings Bureau]

[Text] Once a person comes to believe in an ideal, he will regard his success in realizing it as the greatest happiness of his life. Karl Marx's wife was born of a rich and noble family. But she married Marx against the wishes of her parents, and spent several decades together with her husband

leading a difficult life of exile. To some people, there was not a happy life at all. However, she felt very happy at being able to work together with Marx to create the scientific communist theory.

[Excerpts of article by Liang Chang [2733 7022 1494] of Beijing]

[Text] Man must eat and have clothes to wear. For this reason, the ascetic life is unacceptable to any class. Man must also make constant efforts to satisfy his demands to improve his material well-being. If this demand is met, he will feel happy. But viewing human life this way is far from complete. As everyone knows, man differs from animals in that the former must make efforts to meet his daily needs both in material and spiritual terms. His spiritual life covers a wide range of interests. Among them are culture, morality, ideals, struggle, inventions, friendship, and love. In addition to enjoying material amenities, man must try his best to enrich and expand his colorful spiritual sensations.

Road to Happiness

Beijing GONGREN JIBAO in Chinese 3 Jul 80 p 4

[Article by Du Zhe [4548 2124] of Wuhan: "Happiness Means Doing Whatever One Wishes"]

[Text] I believe that happiness means doing whatever one wishes. For example, I will feel happy if I can become a leading cadre who will be in a position to entertain a great number of friends or foreign guests at a banquet, just as our state leaders have done, and who can afford to fly a jumbo jet around the world, to marry a pretty wife, and to eat and do what I want. I also want to tend crops, raise ducks and dogs as pets, and drive a car. In other words, if the dimensions of life I enjoy become wider and broader, I will feel happier.

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SOCIALIST DEMOCRACY, ITS RELATIONSHIP WITH LEGALITY OUTLINED

Beijing FAXUE YANJIU [STUDIES IN LAW] in Chinese No 3, 23 Jun 80
pp 5-8

Article by Han Mingli [7281 6900 4539] and Guo Yuzhao [6753 1342
2507]: "Democracy Is a State System--Also Discussing Its Relation-
ship with Legality"]

[Text] The term "democracy" is often used in different ways by people, such as, the people's democratic rights, the democratic method to solve the internal contradictions within the people, the democratic style of the leading cadres, etc. All these are doubtlessly referring to democracy. However, if one should say that these expressions, or one of them, constitute the fundamental meaning of democracy, one will run the danger of misinterpretation, because they are merely some concrete manifestations of democracy, not its fundamental meaning. Basically speaking, democracy is a state system. Without a democratic state system, there can be no democratic rights and democratic methods. Only by understanding democracy in terms of the state system will one truly master its true significance and connotations.

What is called the state system is the unity of the class essence and the management pattern of a given state. In other word, it is the system which determines the positions of the various social classes in the state (controlling or controlled) and the pattern used by the controlling class to exercise its control. Lenin once pointed out: "Democracy is a form of state, a pattern of state. Therefore, similar to any kind of state, it also organizationally and systematically use force, which is one aspect. In the other aspect, democracy signifies the recognition of the equality of citizens, the recognition that everyone has equal rights to determine the state

system and manage the state."* In other word, when discussing democracy, primarily we must not forget that it is also a kind of state political power. Next, as a pattern of control by the state, it is distinguishable from countries under dictatorship.

First, we must understand that democracy is still a sort of state political power. On this point, similar to dictatorial countries, it remains a tool for class control and a systematic organization of force. The term "democracy" came from the Greek word "demokratia," which means the government of the populace. It was a system of government created in Athens after the victory of the citizens in their struggle against the aristocrats in the 6th century BC. Democracy can only be the democracy of a certain class, and signifies dictatorship over the hostile classes (or class enemies). Until now, all state political regimes which once existed in history or which are in existence today are a combination of democracy and dictatorship. All exploiting countries are countries which follow democracy for the minority or exploiters and exercise dictatorship over the broad exploited. A socialist country is completely different; it is a state where the proletariat and the broad laborers enjoy democracy and which exercises dictatorship over the minority of exploiters and their remnants. Lenin called it "a /new type/ of democracy (democracy for the proletarians and the poor in general) and /new type/ of dictatorship (dictatorship over the bourgeoisie)."** It is because the broad laborers headed by the worker class have become the masters of the state and the social production means. Only under such conditions can the people enjoy unprecedented broad true democratic rights. Precisely as pointed out by Comrade Hua Guofeng in his "Government Work Report" at the second meeting of the Fifth People's Congress, "the socialist democracy, or people's democracy, is the supreme power enjoyed by all the people to manage the state on the foundation of the rights of ownership and control over the production means in different forms."

Democracy and dictatorship are the two inseparable aspects in the unity of the state political power. The relationship between them is both antagonistic and united. By antagonism, it means that democracy is only applicable within the people while dictatorship is only applicable to the enemy, and the two must not be confused or turned upside

* "Selected Works of Lenin," vol 3 p 257

** Ibid., vol 3 p 200

down, for otherwise it will signify a change in the character of the state. By unity, it means that democracy and dictatorship mutually serve as the premise of their existence, and will mutually convert under certain conditions. Without the people's democracy, there can be no effective exercise of dictatorship over the enemies. On the other hand, without dictatorship over the class enemies and the undesirables endangering the people and disrupting the socialist construction cause, the people's democratic rights will lose their safeguard. Therefore, democracy and dictatorship mutually condition each other, and one cannot exist without the other. The second meaning of the unity of democracy and dictatorship is that, under certain conditions, a conversion of their positions may occur. When the objectives of dictatorship, after a long period of reform, have definitely relinquished their reactionary standpoint and become self-supporting laborers, they may transform from the objectives of dictatorship to those of democracy. On the other hand, when individuals within the people, influenced by the exploiting class ideology, commit outrages and antagonize the people, they may transform from the objectives of democracy to those of dictatorship. The situations of both aspects are found in real life. The complete theoretical understanding of the dialectic relationship between democracy and dictatorship will guide us to consciously and correctly distinguish and handle the two different kinds of contradictions and alert us, when developing democracy, to watch out for the destructive activities of the class enemies. When suppressing the destructive activities of the class enemies, we must concretely protect the people's democratic rights. We must not stress one aspect and overlook the other. Meanwhile, the principle of the dialectic relationship between democracy and dictatorship will also direct us to strengthen the political-ideological work within the people and prevent individuals in the people from degenerating into enemy elements. In addition, we must also be skillful in performing the work of converting the enemies, making them change their reactionary standpoint and come to the side of the people. It will benefit the consolidation of the people's political power and the construction of socialism. In the 30 years since the founding of the nation, both the positive and the negative experiences have proved that only by correctly understanding and handling the dialectic relationship between democracy and dictatorship will our socialist state truly produce the effect of protecting the people and suppressing the enemies and attain the goal of continuously expanding the people's strength and undermining, until finally eliminating, the class enemies.

Next, we must understand that there is a distinction between the countries following the democratic system and those following the dictatorial system. The fundamental distinction between the two kinds of political systems is whether the democratic principle of the minority obeying the majority is followed in creating state organs

and exercising state powers. The basic principle of the democratic system is the minority obeying the majority. Therefore, Lenin, in "The State and Revolution," called such a state "the state where the minority obeys the majority." It must be pointed out that the principle of the minority obeying the majority is applicable only within the controlling class, and not between hostile classes. In the past, Kautsky applied it to the relationship between the exploiting and the exploited, and Lenin sharply denounced it as a mediocre bourgeois liberal viewpoint in violation of Marxism. However, in states under the democratic system, it must be followed within the controlling class in organizing its own political power and exercising state management. Its concrete application in a socialist state is democratic centralism.

A socialist state is a state where the broad masses serve as the masters under the leadership of the worker class (through the communist party). It is incompatible with any individual arbitrary action or the ultra-democratic decentralism. Therefore, fully developing democracy within the people in order to enable them to exercise their rights as masters is the source of consolidating and reinforcing the strength of a socialist state, while only a high degree of centralism on a broad democratic foundation will assure the party's and the state's centralized and unified leadership. Our experiences in the 30 years since the founding of the nation show that, whenever democratic centralism was correctly implemented, the people's positivity rose and the socialist revolutionary and construction cause flourished; whenever democratic centralism encountered destruction, the people's positivity suffered suppression and the socialist revolutionary and construction cause ran into setbacks and losses. Therefore, whether democratic centralism is correctly implemented in the state is linked with the momentous issue of whether the socialist revolutionary and construction cause will develop, whether the entire society will have a stable and united political situation and whether the political power of the socialist state will consolidate.

Democracy and centralism are also a kind of unity of opposites. Democracy is to recognize the equal rights of everyone to express his opinions and manage the state; centralism requires certain obedience. The two aspects mutually condition each other. Within the people, only by fully developing democracy will it be possible for the masses to exercise their democratic rights as masters and to concentrate their wisdom and strengths on the proper management of the state; only thus will it be possible to correctly adjust the relationships within the people, especially between the leaders and the masses, and strengthen the people's internal unity, thereby guaranteeing the victory of our cause; only thus will it be possible to unify everyone's understanding to the correct ideology, i. e., to attain true

centralized unity. Otherwise, when the people's opinions have not been fully expressed, and the correct and the incorrect, the right and wrong, have not been clarified, the so-called "centralism" will be mostly false, empty, and even erroneous. After undergoing the disaster created by Lin Biao and the "gang of four," people have realized more profoundly that the absence of the people's democracy will furnish an opportunity to conspirators and careerists like Lin Biao and the "gang of four," and that the principle that the people are the masters will become an empty phrase. However, this kind of democracy has leadership, organization, and a clear goal and direction. Without the leadership of the communist party, without an organized and disciplined revolutionary contingent, and without the clear socialist and communist direction pointed out by Marxism-Leninism, the proletariat, as the leading class, will lose its organizational essence and its fighting power, making it impossible to guarantee a stable and united political situation and difficult to pursue a large-scale socialist construction. During Lin Biao and the "gang of four's" rampage, the practice of "kicking aside the party committee to make revolution" and "smashing the public security organs, procuratorial organs and people's courts" was widespread in the entire country, shutting down the plants at will, suspending communication, "beating, smashing, robbing, searching, arresting and killing." It was very "democratic!" But as a result, the democratic rights of the broad cadres and masses were trampled underfoot, many superior party cadres and innocent people lost their lives, and a perfectly good socialist state was almost ruined. The lesson was extremely painful, and the people will never permit a repetition of the tragedy. Therefore, when following the democratic system, the dialectic unity of democracy and centralism must be upheld, and stressing either while overlooking the other will be erroneous.

We must realize that the bureaucratic tendency of absolutizing centralism and the anarchist tendency of absolutizing democracy are both gigantic obstacles to the implementation of democratic centralism and incompatible with the class essence of a socialist state. Bureaucratism is a product of the state bureaucratic structure of the exploiting class. Breaking down the old bureaucratic structure, abolishing the old bureaucratic system, and abrogating all special privileges enjoyed by the old bureaucrats, and replacing them with public servants of society elected by the people, subject to dismissal at any time and responsible to the people, constitute a basic condition for building a socialist state. The old bureaucrats and the new model proletarian state political power are incompatible with each other. However, though the old bureaucratic structure and system have been abolished, the bureaucratic practice and influence have not vanished along with them. Some people fail to see the fundamental distinction between the cadres of our socialist state and the old

bureaucrats, consciously or unconsciously confusing themselves with the old bureaucrats, feeling that, with power in their hands, they can ignore the people, take arbitrary actions, and even turn their power of office into special privileges for private gain, acting like tyrants and oppressing the people. For a revolutionary cadre, such an evil bureaucratic practice is the height of disgrace. Though this phenomenon applies only to a handful of our cadres, it cannot be ignored. There are also some people who think that the party's centralized and unified guidance and the proletarian dictatorship are opposed to the full development of the socialist democracy, consciously or unconsciously placing themselves opposite to the party and the state, feeling that democracy signifies absence of restraint, turning the spearhead upward, and freedom from responsibility for their words and deeds. It actually is not socialist democracy, but a reflection of the anarchist trend of thought with the individual as the center. The anarchism of absolute personal freedom, doing away with government and leadership and opposing any authority and any obedience, is the anti-Marxist petit bourgeois thinking. Engels, in "On Authority," made a profound analysis and criticism of it, pointing out that one only had to observe the economic relationships which constituted the foundation of the modern society to discover the tendency that the individual dispersed activities were being replaced more and more by joint activities. Joint activities indicated organizing, but there could be no organizing without authority. Those anti-authoritarians either failed to understand their own words and spread muddled ideas, or intentionally betrayed the proletarian movement.* The facts were precisely thus. When Lin Biao and the "gang of four" advocated "great democracy" and incited an anarchist trend, their goal was to disrupt the proletarian dictatorship and seize power in the chaos. The evil influence created by them has not been thoroughly purged even today. If such thinking is permitted to spread freely, it will disrupt our state, which is what the "gang of four's" remnants and other class enemies crave. We must maintain a clear mind toward this. However, we must also realize that, as our socialist society emerged from the womb of the old semi-feudal and semi-colonial society where the small peasant economy predominated, the two erroneous tendencies discussed above have a profound social source. Therefore, clarifying in our mind the meaning of democracy and the fundamental boundaries among democratic centralism, bureaucratism and anarchism will benefit our long struggle against bureaucratism and anarchism, the two erroneous tendencies.

* See "Selected Works of Marx and Engels," vol 2 pp 551-556

To understand completely and accurately the entire meaning of socialist democracy will help us correctly comprehend its relationship with socialist legality. The relationship between socialist democracy and socialist legality is the relationship between the state system and the legality of a socialist democracy. Such relationship is a dialectic unity. However, different from the opposite yet unified relationship between democracy and dictatorship and between democracy and centralism, it is the dialectic unity of the concretely manifested content and form. Socialist democracy is the content, the basis. Without it, there can be no socialist legality. The socialist legality is the form, embodying and protecting the socialist democracy. Without socialist legality, the socialist democracy can neither be embodied, nor protected. As the content and the form, the two are interdependent and mutually restrictive, forming a relationship of dialectic unity.

As the socialist democracy is the content of socialist legality, if the legal system fails to embody the requirements of the socialist democracy or to act according to the law embodying the requirements of the socialist democracy, it is not socialist legality. Only by acquiring democracy and creating a socialist state political power will the proletariat be able to embody its own will into law and attain the systematization and legalization of the socialist democracy (or people's democracy). Only by adapting to the demands of the socialist economic foundation, creating a socialist democratic political system, and recognizing the equal rights of citizens in state management will the proletariat be able to thoroughly abolish the special privileges beyond the law enjoyed by individuals and act strictly according to law. The socialist democracy is the premise and foundation of socialist legality; therefore, socialist legality must take the socialist democracy as its content. However, we must point out that the socialist democracy, as the content of socialist legality, includes the aspect of democratic rights enjoyed by the people and full democracy within the people and the aspect of dictatorship over the class enemies and the party's and state's centralized and unified leadership, and neither aspect may be used singly as the content or the premise of socialist legality. Some people consider developing the socialist democracy an antithesis to upholding the four fundamental principles and to cracking down on the disruptive activities of the class enemies and serious criminals. It is a one-sided interpretation of the socialist democracy. As proved by the facts, if democracy is not developed and the people have no democratic rights to manage the state, socialist legality cannot be established and realized. However, if the party's centralized and unified leadership is not strengthened and dictatorship is not enforced over the class enemies and the criminals disrupting the social order and endangering the interests of the state and the people, socialist legality likewise cannot be created and safeguarded.

When we say that socialist democracy is the content of socialist legality, we mean that the requirements of socialist democracy must be embodied and protected through socialist legality. The socialist law reflects concentratedly the common will of the broad masses led by the proletariat, and acting according to law provides a greater guarantee than acting according to the will of any individual that the activities of state organs conform to the interests and wishes of the people. As the socialist law is permeated with the principles of democracy and socialism, acting according to law will safeguard the people's status as masters, fully activate their positivity, and guarantee the development of the political, economic and cultural activities of the state along the socialist path. As the socialist law is the summation of the experiences of the broad masses in the production and class struggles and reflects the objective patterns of the socialist economic and political developments, acting according to law will avoid confused and arbitrary orders and ensure observance of the objective patterns. The socialist law serves as the guideline of concrete conduct, stipulates the relationship of the rights and obligations between people, and unequivocally tells people what to do and what not to do, how to do and how not to do. Acting according to law unifies people's understanding and action, serves as an effective means to reinforce centralized and unified guidance, and safeguards and consolidates a stable social order. Therefore, socialist legality is the most effective form to embody and safeguard socialist democracy. It must be pointed out that, as the embodiment and safeguard of socialist democracy, socialist legality itself is also a unity of democracy and dictatorship and of democracy and centralism. To feel that socialist legality is a part of dictatorship and centralism, or that it serves only to safeguard democracy is to explain its role of protecting socialist democracy in one aspect only, not in its complete sense.

In short, the complete concept of socialist democracy is that it is the unity of democracy and dictatorship and of democracy and centralism. Understanding in theory the entire connotation of the concept of democracy will help us correctly handle in practice the dialectic relationships between democracy and dictatorship and between democracy and centralism, and further consolidate and reinforce the socialist state system. It will also help us understand comprehensively and correctly the dialectic relationship between socialist democracy and socialist legality, further develop socialist democracy, reinforce socialist legality, and rally the people of the whole country in the common struggle to build China into a modern socialist power.

6080

C.S.O: 4005

PARTY AND STATE

LETTERS TO EDITOR DEPLORE 'STUPID' PROJECTS

Divert Water

Beijing RENMIN RIBAO in Chinese 9 Aug 80 p 2

[Letter from Jiazhuang People's Commune, Jingxing Mining Area, Shijiazhuang Municipality: "Pingding Should Also Learn Its Lesson in Handling the Project To 'Divert Water From East to West'"]

[Text] Looking at Pingding's project to "divert water from east to west" from the example of Xiyang's project to "divert water from west to east," we think that the former, like the latter, is also a project which ignores natural conditions, puts no premium on economic results, snatches the sources of other people's water, tires people out, and wastes financial resources for nothing; it should be halted immediately.

This project to "divert water from east to west" was designed to force the water from Mian River several hundred meters higher by the use of electric power through a series of engineering measures. The river, which originates in Niangziguan and flows eastward, would thus be diverted westward into Pingding County in Shanxi Province. This huge project was undertaken under the guiding ideology of "think of new things, undertake large projects." It has already been in operation for 4 or 5 years and has exhausted a large amount of labor and a huge investment without yet yielding any benefits.

Originally, Jingxing County and the Jingxing mining area of Hebei Province, which rely on the Mian River for water, as early as 1958 opened up four channels--Mianzuo, Mianyu, Renmin and Minzhu--for the purpose of ameliorating their production conditions. After many years of extension and continued construction work, they already have a well-integrated network complete with the Zi, Dou, Nong and Mao branch channel systems. For over 20 years this network has been irrigating the more than 200,000 mu of land in these two areas and has preliminarily changed the past poor outlook, in which [the people] suffered 9 years of drought out of every 10 and took chaff and vegetables as their provisions half of each year. Since the volume of water of the Mian River is limited and the area it irrigates is very large, the river water supply cannot meet the demand; hence our area is

irrigated only once every 20 days or more by rotation. When there is drought, water use becomes even tighter. Under such circumstances, even if only one-half or one-third, let alone all, of the water were to be diverted by Pingding County, the existing water conservancy works in our area would completely cease to function, with all previous efforts wasted, the originally irrigated paddies would become dry fields, and our agricultural production would also be seriously affected.

When it was decided to stop construction on Xiyang's project to "divert water from west to east," the masses applauded with pleasure. We earnestly hope that construction of Pingding's project to "divert water from east to west" also is stopped immediately.

Flatten Mountaintops

Beijing RENMIN RIBAO in Chinese 9 Aug 80 p 2

[Letter from Tian Zhoutian [3944 9719 2651], Agriculture and Forestry Office, Revolutionary Committee of Changning County, Hunan Province: "What Justification is There for Flattening Mountain Peaks Just To Open Up Rice Paddies?"]

[Text] When the decision to fold up and stop construction on Xiyang County's project to "divert water from west to east" was made, people readily hailed its wisdom. Because of the influence of the ultraleft line in recent years, people tended to "think of new things, undertake large projects," and they set out to work on projects in a foolhardy way. Hence, stupid undertakings in violation of natural laws, such as the project to "divert water from west to east," have become rather common in many places. For example, the Shanjiao Brigade of Xingyuan Commune in our county is situated deep in the forest area; on the average, everybody has 11 mu of forest area but less than half a mu of arable land. For many years, however, the leaders in charge have partially stressed the necessity to struggle for self-sufficiency in foodgrain supplies, and hence they choose to work on destroying forests so as to plant crops. Under the repeated urging of some leading comrades, this brigade took out a loan from the credit cooperative of the commune and handed it on to the production brigade. It thus raised capital of more than 20,000 yuan and bought a bulldozer. A plan was made to flatten five mountain peaks in order to open up 200 mu of land. Within but half a year (less the time when the bulldozer was sent out to support other units and was under repair), expenses for explosives to break up the hills and rocks and loosen the mounds plus expenses for fuel oil and repairs for the plough, required a total disbursement of more than 8,700 yuan. Up to this day, less than one-third of the planned work has been done. It is said that in order to level this mountain and turn it into rice paddies, another 3 years will be called for. If machinery depreciation funds and rewards for labor are added, the claiming of each mu of land will be extremely expensive.

Recently I asked the local cadres whether or not they planned to close down the project; their reply was that until the land is reclaimed, they will never give up. So today this project is still going on.

With a forest area production brigade of slightly more than 500 persons working on such a project, which tires people out and wastes financial resources to the extreme, with losses far exceeding gains, the opinion of the local masses can easily be imagined. People say that once the bulldozer entered the mountains, all accumulations were spent and debts were incurred to the whole brigade. Everybody hopes that the bulldozer will get out of the mountains as early as possible so that the burden of the masses can be reduced and the development of forestry production can be facilitated.

I am of the opinion that all stupid undertakings similar to the project to "divert water from west to east" which have still not ended should without exception immediately stop their operations and fold up, when they are within or beyond plans, and no matter what level made the decisions on them. I suggest that the concerned departments should organize special forces to inspect and supervise such projects, and that those personnel who, after education, still refuse to treasure and use sparingly the people's sweat and blood should be solemnly criticized until they are duly chastised by the discipline of the party and the laws of the state.

Common Occurrences

Beijing RENMIN RIBAO in Chinese 9 Aug 80 p 2

[Letter from Wang Kexun [376? 0344 8113], Sheepbreeding Team, Luxi County, Hunan Province: "Why Does This Kind of Stupid Thing Become a Common Occurrence?"

[Text] A stupid thing along the lines of Xiyang's project to "divert water from west to east" has not been peculiar to Xiyang, nor has it occurred just in the 1970's. If we look further back, things like this began to occur as early as 1958, the year of the Great Leap Forward. By the time the ultraleft line of Lin Biao and the "gang of four" held sway, they became even more prominent. Why have such stupid things prevailed for over 20 years and not been effectively stopped? I think we must search for the causes from certain shortcomings in some of our systems:

1. Concerning the system of democratic centralism, at certain times and in certain times and in certain places and units it becomes a mere formality and is not actually carried out. When economic construction is attempted, decisions are often made on the basis of a few people's subjective will. How then can stupid and strange things be prevented from occurring? In order to avoid or reduce stupid things like the project to "divert water from west to east," we must genuinely respect the rights of people's representatives as masters of the house. On major construction projects related to given districts and units, leading government organs at various

levels must submit detailed reports to people's congresses at corresponding levels and their standing committees (including programs of design and operation, natural conditions, economic results, investment figures, sources of capital, etc.), give full scope to democracy, open up wide channels for comments and suggestions, appraise the possible advantages and disadvantages and gains and losses, and then make the final decision. On certain stupid things along the lines of the project to "divert water from west to east," people's congresses at various levels have the right to veto them."

2. Economic organizations must operate according to economic laws and natural laws. Economic results should be taken as the only criterion for measuring a construction project, and no premium should be placed on any so-called "political needs." But "political" projects in the past always put the political needs of certain leaders in the place of first importance, completely ignored economic results, and hence turned solemn economic construction of the state into the political capital of individuals who were seeking to win a reputation, establish a record, or achieve higher office. Political projects of this kind often violated objective laws and could not but eventually become subject to punishment. In the end, certain individuals reaped benefits, the state sustained injuries, while the people suffered disasters. From now on, we must fundamentally seek to change this state of affairs.

3. We must work out good economic legislation and establish organs to exercise economic supervision. Since the founding of our state, we have formulated "Regulations on the Punishment of Corruption," but we have failed to come up with a corresponding law to constrain those who waste the state's capital. In the case of those who caused large amounts of waste, legal responsibilities and administrative responsibilities were seldom traced. Some only took a light approach by producing a self-examination in order to have their cases set aside. Thus, certain leaders were objectively tempted to issue blind commands, saving only their own face and so-called political needs, while ignoring the interests of the state and the people and unscrupulously wasting large amounts of the state's financial resources and the people's labor. The masses have reflected: "When they use the money of the big boss, they feel no pain whatsoever"; this hits the nail right on the head. Indeed.

Today we have already entered a period of economic construction with the four modernizations as its central concern: the scale of the state's construction work has become larger and larger, and investments have become greater and greater. To work out good economic legislation, prevent and reduce the practice of wasting large sums of the state's capital, and give full scope to the economic results of investment have already become urgent tasks. Apart from this, we also need to establish economic procuratorates at the various levels and confer upon them duties and powers similar to those of people's procuratorates at the various levels, so that they can specifically supervise and inspect various measures related to economic construction, accept the people's disclosures, exposes and accusations, and render corresponding adjudications.

Irrigation Canal

Beijing RENMIN RIBAO in Chinese 9 Aug 80 p 2

[Letter from Huo Baosheng (7202 1405 0022), Jiaocheng County Party Committee, Shanxi Province: "It Is Also Foolish for Jiaocheng To Build Ganquan Irrigation Canal"]

[Text] After the story on the suspension of Xiyang's project to "divert water from west to east" was publicized in the newspaper, it aroused a drastic reaction among Jiaocheng County's cadres and masses. The standing committee of the county party committee and responsible persons of various departments, together with secretaries of various communes, studied and discussed the PEOPLE'S DAILY editorial, and comrades of the water conservancy department held a forum. Everybody was of the opinion that the editorial said what everybody had wished but dared not to say for a long time, as the "Ganquan Irrigation Canal" newly built by Jiaocheng was also a project, worked out under the influence of the ultraleft line, which tired the people out and wasted financial resources for nothing.

The "Ganquan Irrigation Canal" was originally an old irrigation project in Jiaocheng County; it had already had a history of several hundred years. After later expanded construction it should, according to plan, irrigate 400,000 mu of land, but in reality it irrigated only 20,000 mu. The source of water was never sufficient; yet efforts were blindly made for the abandonment of the old canal in favor of the construction of a new one.

The new canal was designed and built halfway up the hills: it runs from west to east through four hilltops with four separate channels. It was necessary to dig 9 li of tunnels and build a canal winding along the hill slopes for 40 li, known altogether as "50 li of gan quan [sweet fountain] flowing along the hill slopes." According to preliminary auditing, it was necessary to construct more than 1.1 million of earth/rock blocks, put in more than 1.1 million man/workdays, invest more than 5.2 million yuan of capital, and, according to plan, do 3 years' work in 2. Work began in December 1977 and finished at the end of June 1979. Today, less than 20 percent of the total work has been accomplished, more than 520,000 man/workdays have been put in, and more than 2.45 million yuan of funds have already been spent. If the whole project is to be completed, much more money will have to be spent, but in reality the [new canal] will not irrigate more land than the old one.

How did such a project, which has tired out the people and wasted financial resources to the extreme, ever get started? In the spring of 1977, the Jiaocheng county party committee readjusted its ranks; comrades from Xiyang came to Jiaocheng to preside over the task, wishing to transplant Xiyang's experience intact to Jiaocheng. At the time, some leaders looked upon themselves as saviors; soon after their arrival, instead of doing any investigating as to the actual situation with the Ganquan Irrigation Canal or developing any respect for the opinions of the technical personnel and local irrigation cadres, they paid no attention as to the required size of

the investment and went straight ahead to make the subjective, blind decision to dig tunnels and build the canal halfway up the hills. During the period when work first got started, some comrades expressed some opinions, but some leaders of the county party committee could accommodate not even half a point of a different opinion.

As for the guiding ideology on the design and operation of the project, plans were laid out according to imagination, efforts were aimed at creating scale and a foreign outlook, and decorative work was attempted. For instance, when the section of the construction job from Shibi Channel to Shishu Channel was designed, the requirement was inserted that it be done as a project for the benefit of visitors; thus, apart from the channel to be dug, a visitors' road for car traffic must also be built. A bridge therefore was added above the viaduct so that cars could be driven on the bridge, and it was also required that people in the cars should be able to see the noisy running water. All this consequently incurred the unnecessary additional consumption of manpower and material and financial resources, and the waste caused by the project became shocking.

At a recently convened meeting of commune and production brigade cadres, responsible comrades of the county party committee spoke of the lessons from this project, indicating that we should take it as a warning. This was welcomed by the attending comrades.

9255

CSO: 4005

PARTY AND STATE

FROM PROLETARIAN DICTATORSHIP TO PEOPLE'S DEMOCRACY

Hong Kong ZHENMING In Chinese No 34, 1 Aug 80 p 4

[Unsigned commentary: "A Suggestion -- The System of State Should be Changed from 'Proletarian Dictatorship' to 'People's Democracy'"]

[Text] Within the month, the Third Plenum of the Fifth National People's Congress will open and be under close watch from all quarters. Rather than present any perfunctory views, we wish to offer a suggestion:

Article One of the First Section of the Constitution stipulates the Chinese system of state. Henceforth, this should be correctly named a "people's democracy" rather than a "proletarian dictatorship."

There are five reasons for suggesting this change.

1. The term "proletarian dictatorship" came from abroad. It is true that both the Paris Commune and the world's first soviet state were created by the proletariat and involved the proletarian task of overcoming the class enemies.

However, conditions in China were different, several classes joined together in revolution and the dictatorship is exercised by several classes. Although both the revolution and the dictatorship have proletarian leadership, nonetheless, such leadership does not alter the form or substance of the revolution and the new nation. In the past Mao Zedong adopted a "low key" to benefit the united front by intentionally changing "proletarian dictatorship" to "people's democratic dictatorship." This change was actually quite correct, because the term "people's democratic dictatorship" is more closely in accord with actual conditions in China.

2. This is so even for developed capitalist states which undergo revolution and establish proletarian dictatorship. According to the theories of Marx-Leninism, when these countries enter the first stage of communism (socialism) and the class struggle has basically subsided, there is no particular need to emphasize proletarian dictatorship. "After the revolution any provisional state structures will require a dictatorship." (MA-EN QUANJI [COMPLETE WORKS OF MARX AND ENGELS] Vol 5, p 474. Author's emphasis.) "There is absolutely no difference between...the concept of proletarian dictatorship and overcoming capitalist resistance." (LIENING QUANJI [COMPLETE WORKS OF LENIN] Vol 25, p 49) Obviously, after "capitalist resistance" has effectively been overcome and repressed, there is a steadily decreasing need for proletarian dictatorship. In Yugoslavia under Tito, where the level of Marx-Leninism was relatively high, within a few years after establishing the new government it was announced that a system of socialist self-rule would be established, that there would be no more "proletarian dictatorship," and that the substance of self-rule would be the people's democracy. This experience is worthy of consideration.

3. After the new China was established the citizens of this state were composed of the worker class, the peasant class, the petty bourgeoisie and the national bourgeoisie all of whom had equal political status, and among the people there were no relationships of dictators and those under a dictatorship. After completion of the three great transformations and the basic destruction of the exploiting classes, there was even less need for the terms "proletariat" and "proletarian dictatorship" in the questions regarding the state system.

4. In the political life of a socialist state, democracy is the main feature of and is also the prerequisite for dictatorship. "The first step in a worker revolution is to elevate the proletariat to be the ruling class and fight for democracy." (MA-EN QUANJI, Vol 4, p 486) "If victorious socialism does not implement full democracy it will not be able to hold on to victory." (LIENING QUANJI, Vol 23 p 70) During the Enlarged Central Committee Work Conference of 1962, Mao Zedong said: "Without democracy there is no way to mobilize the people and there is no way to oversee the people, so it would be impossible to exercise effective dictatorship over reactionary elements." Although China is engaged in a class struggle at present, the target of this struggle itself is decreasing day by day, and the struggle itself is becoming milder day by day. It is abundantly clear that in the question of whether democracy or dictatorship should take precedence, the term "proletarian dictatorship" is obviously out of keeping with the times. The term "people's democracy" suits the basic features of the

nation's political life as its connotations encompass the dictatorship over or repression of the extremely small minority of reactionary and criminal elements.

5. The saying "If the names are incorrect then the words will be unsuitable" can be supplemented with: If the words are unsuitable then the actions will be incorrect. For the past 30 years, some people in power have been putting "proletarian" hats on themselves and have sought to be superior to others by labeling all those they wish to attack as "bourgeois" and by carrying out a "dictatorship." On the one hand this confuses the two types of contradictions and sees the people as the enemy and on the other hand it overturns the relationship between democracy and dictatorship even to the point of only speaking of dictatorship and not discussing democracy. Under such conditions, the intellectuals, who as a group were always labeled "bourgeois" were constantly encountering calamities, and during the "cultural revolution" even the old and middle-aged cadres suffered deep harm. It is obvious that in this present stage, calling our system of state by the incorrect term "proletarian dictatorship" gives advantages to the improper acts of plotters and ambitious persons and perpetuates the unnecessary disasters suffered by our people and the nation. This historical lesson must be absorbed, now is the time to rectify names.

From the above five points it ought to be clear that to call our system of state a "proletarian dictatorship" is impractical and unrealistic and transgresses against the principles of Marx-Leninism. Therefore, it must be rectified and replaced with the term "people's democracy." This of course is not merely a question of concepts, but has practical significance.

This change is beneficial to the establishment of a true people's democracy.

This change is beneficial in eliminating the intellectual's lingering fears and fears for the future.

This change is beneficial in mobilizing mass enthusiasm for building the four modernizations.

This change is beneficial in opposing feudalism, bureaucratism and privileged behavior.

We hope that the Communist Party, the people's representatives and the people's congress will give consideration to this suggestion, and also hope our readers will express their own opinions.

PARTY AND STATE

WANG DONGXING AND CENTRAL COMMITTEE MEMBERSHIP ELECTIONS

Hong Kong ZHENMING In Chinese No 34, 1 Aug 80 p 14

[Article by Miao Shuo [5379 3617]: "Wang Dongxing is a Candidate for Party Central Committee Membership"]

[Text] Before leaving Hong Kong I had heard news that the Chinese Communist Party would convene the 12th Party Congress either late this year or next spring. All my Hong Kong friends who are concerned about Chinese affairs were discussing the matter.

"Who will be elected to the Party Central Committee this time?"

"Which people will fall from power?"

"Will this congress produce any new resolutions or reforms?" and so on.

In short, this particular congress was drawing a great deal of attention.

When I arrived in Beijing, I discovered that the people there were thoroughly indifferent about it, no one was discussing or even interested in the congress. At present, most people are particular about material benefits and give no thought to political matters. I spoke to a young worker about this, he shrugged his shoulders saying: "Its the same no matter who is elected. It just those few people trading places. Anyway, I'll never be elected, so why should I care? Its better to pay some attention to when I'll get a salary increase and when I'll get some bonus money."

The words of this young worker reflect the attitude of a portion of the people.

However, there still are some people in Beijing who are concerned about politics and the current situation. Perhaps some are unconcerned, but those who are concerned generally have relatively accurate information, so a discussion with them can really open one's eyes.

Wang Dongxing, Chen Xilian [2115 6932 5114] and Wu De [0702 1795] are all candidates for Party Central Committee membership in the 12th Party Congress. This startling news was given to me by an "informed source."

I wondered at this: "Didn't the resolution of the Fifth National People's Congress eliminate their leadership positions and responsibilities in the Party and the government? Why are they permitted to be candidates for membership?"

"This is precisely where the highest authorities are showing their skills. To let them be candidates in the mass election and fail is really to deprive them of power. And won't they emerge in such a bad light that they will have to be completely submissive?"

"Will they lose for sure?"

"Just as long as it is not a limited candidate election they will surely lose. In the past Chinese elections were always limited candidate elections, so the number of candidates and the number of people elected were exactly the same, and there really was no room for choice as all the candidates were elected. There have been some recent changes; election to the Central Committee Secretariat of the Fifth National Congress was not by limited candidate election, but rather was an unlimited candidate election. Calculations are that the 12th Party Congress won't be having a limited candidate election either."

Does Wang Dongxing still live in Zhongnanhai?"

"No, he moved out of there two months ago."

"Is that imposing home he was building finished yet? What is it used for now?"

"It's finished, and is used by the Central Committee Propaganda Department. They worked out of the Diaoyutai before, but have now moved into Zhongnanhai."

The very mention of Wang Dongxing's change of residence stirred those friends to angrily tell me that the moving operation was really "imposing," requiring two days just to move his belongings.

"Man, when we ordinary citizens move it takes but a three-wheeled cart and a couple of hours to finish the job, we certainly have no property such as his!"

This hatred of special privileges is common to both those concerned and those unconcerned with politics. Their common hope is that the cadres will limit their own privileges and provide more benefits for the people.

11542
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PARTY AND STATE

CRITICISM OF MAO DISCUSSED

Hong Kong ZHENMIN in Chinese No 34, 1 Aug 80 pp 28-29

[Article by Wei Feng [1550 1596]: "The Dangers of Chinese Communist Criticism of Mao"]

[Text] Recently, a cable from abroad reported that the Chinese communists had drafted a document criticising Mao Zedong and that it might be given internal circulation.

Could this be true? Or is it false?

All the way from Hong Kong to Beijing this is the most pressing of questions.

Friends who are in the know say that it is half true and half false.

There definitely is a document in draft form, but the main content is not critical of Mao Zedong. Instead, it is concerned with such historical topics as the Great Cultural Revolution, criticism of Lin Biao and Confucius and criticism of Deng Xiaoping. However, it definitely does touch upon the topic of an evaluation of Mao Zedong. The document is a draft resolution in preparation for discussion during the Sixth National People's Congress and passage by the 12th Party Congress, though perhaps it might even first be passed by the Sixth National People's Congress. The claim made in the foreign cable that the document had been circulated internally is premature.

According to friends, the Sixth National People's Congress is to take place before too long. However, the 12th Party Congress, originally scheduled for the end of this year, might not be held before next spring. This was mentioned by Hu Yaobang [5170 5069 6721] in late June during a report on the problems of middle-aged and young cadres.

Why Is the Truth yet Untold?

Why should the Chinese communists wish to make a resolution concerning a historical problem? The reasons are said to be complex. The immediate cause for this matter was the 16 May 80 RENMIN RIBAO editorial titled "Restore the Original Mao Zedong Thought -- A Discussion of the Rehabilitation of Comrade Liu Shaoqi," which stirred up conflicting feelings throughout the nation. One common opinion was:

Since Liu Shaoqi is to be rehabilitated, why should the truth remain untold?"

What made people dissatisfied was the editorial's attitude of covering up for Mao Zedong.

Wang Rensheng Makes a Deletion

It is said that the RENMIN RIBAO editorial originally contained a brief section which evaluated Mao Zedong, and the remarks viewed Mao in the spirit of dividing one into two. However, Wang Rensheng (1762 0117 6250), Director of the Propaganda Department, deleted this whole section.

In order to placate mass feelings, the Party Secretariat then decided to quickly draw up a draft resolution regarding certain historical questions, and this document was to evaluate Mao Zedong's successes and failings and rights and wrongs. They even immediately notified the whole country that this resolution would be passed at the Sixth National People's Congress or the 15th Party Congress.

Hu Yaobang First Leaks the News

Just at this time, when speaking with a YUGOSLAV NEWS AGENCY reporter, Hu Yaobang made some appraisals of Mao Zedong. The General Secretary said: "Mao Zedong made enormous contributions to the Chinese revolution and the Chinese Party. But he also committed errors, especially in his later years. These errors brought misfortune to the Chinese Party and the people. Chairman Mao and other leaders bear the responsibility for the abnormal conditions which developed during the Cultural Revolution." On 21 June 80, the YUGOSLAV NEWS AGENCY broadcast the remarks Hu Yaobang had made to their reporter, and the XINHUA NEWS compilation "JANKAO XIAOXI -- NEWS REFERENCES" quickly translated and reprinted them.

Friends in Beijing say that Hu Yaobang's remarks were in the tenor of the Central Committee document evaluating Mao Zedong.

In Peeling Bamboo Shoots One Encounters Resistance

I have the feeling that in broaching the subject of criticism of Mao Zedong, the Chinese communists are adopting an approach like that of peeling bamboo shoots, which is to peel first one layer and then another, and at a slow tempo. Why are such slow movements necessary?

One important reason is that there is resistance.

This is to say that some people are opposed to or not greatly in agreement with criticism of Mao Zedong. They either wish to safeguard his image or wish to safeguard their options to cover themselves. Because of this, even though there is an ongoing struggle it primarily is in the realm of ideology.

The question of a memorial service for Liu Shaoqi revealed this struggle. On October 14th, the GONGREN RIBAO published an article by Wang Guangmei [3769 0342 5019] titled "In Memory of Comrade An Ziwen" [1344 1311 2429], which reported that An Ziwen, (former Director of the Central Committee Organization Department, a powerful assistant to Liu Shaoqi, and, after the fall of the "Gang of four," Vice President of the Central Committee Party School) on the eve of her death said: "Rehabilitation of Comrade [Liu] Shaoqi would be a victory, but not a complete victory, as the poisons of Lin Biao and the "gang of four" have not yet been liquidated, so be careful..

Incomplete Victory

During the Fifth National People's Congress held this February, there was a decision to rehabilitate Liu Shaoqi and hold a memorial service for him; the service was held in April, but with some unexpected turns so it is imaginable that the result of the struggle was victory, "but an incomplete victory," and that one must "be careful" in the future. This shows the complexities of the matter.

Posters Reading "Smash Liu Shaoqi"

The memorial editorial for Liu Shaoqi in the RENMIN RIBAO said that in order to rehabilitate Liu Shaoqi the Central Committee took "certain dangers" upon itself. Why should redressing such a great injustice pose any dangers?

The answer is that some people are opposed to it, are opposed to any negation of the "Great Cultural Revolution," and are opposed to revealing any of Mao Zedong's failings or errors. These people of course are not the "small gang of four" of

Wang Dongxing (1926-2016) and the rest. When An Ziwen said to "be careful," she obviously had not meant the "small gang of four" because they had already been smashed when she spoke.

Here, my dear readers, I want to report to you an arresting sight I personally saw. In the neighborhood of the Beijing Zoo there appeared two posters with large letters saying, "Smash Liu Shaoqi." Unfortunately, I did not have a camera with me to record this sight. However, this gave me the very deep impression that although those opposed to Liu Shaoqi and Deng Xiaoping are a very small minority they do exist and are active.

Western Reporters Overlooked Two Matters

Those holding power in the Central Committee are taking a serious approach to the possible development of any of those "certain dangers." During the Liu Shaoqi memorial service on May 17th, the foreign reporters overlooked one situation which was that outside of the Great Hall of the People where the services were held, there were gathered many groups of people who expressed their sorrow, all the while noting who did and did not attend the memorial services. Another situation which made people take notice but which was overlooked by the Western journalists was that two days after the memorial services the "Mao Zedong Memorial Hall" was reopened. For a period of time this memorial hall was not open to the general public, so that the Chinese had no opportunity to view Mao's remains. However, on May 18th, all Beijing units issued tickets to individuals, small groups and collective viewers to enter the memorial hall. Could it be that the re-opening of the memorial hall and the memorial service were an entirely unrelated timely coincidence? Of course not. It certainly was timely, but a timely arrangement and no coincidence at all. It is not hard to fathom the thought process of those in power. They had calculated beforehand that a Liu Shaoqi memorial service might stir up some people into making trouble and causing a reaction against either Liu or Mao, so they made precautions on both sides, the main action being the opening of the Mao Zedong Memorial Hall the day after the memorial service for Liu Shaoqi. This let people know that to rehabilitate Liu was not to oppose Mao or to be anti-Maoist.

A Balanced Strategy Overcomes Dangers

Those in power were very careful to use a balanced strategy. The evidence of this policy could also be seen in the wording of the memorial speech.

The purpose of this balanced strategy was to blunt anyone's feelings and eliminate any dangers.

The result was a victory. There were winds but no danger and an alert with no harm.

Of course, it is just like An Ziwen said: "It still cannot be counted as a complete victory as the poisons of Lin Biao and the "gang of four" have not been eliminated, so be careful...."

However, after the campaign to rehabilitate Liu Shaoqi, Mao's image no longer seemed to be quite the same image.

Do Foreigners See Things Correctly?

Some people overseas believe that the May 16th RENMIN RIBAO editorial "Restore the Original Mao Zedong Thought" was not appropriately titled. These opinions hold that in those years it was Mao Zedong who "bombaraded" the "headquarters" of Liu Shaoqi. Mao's thought was meant to overthrow Liu Shaoqi's "revisionism," and to rehabilitate Liu at this time is to affirm that he was a great Marxist, which is to negate Mao's thought and actions. Therefore, the use of "restore" in the RENMIN RIBAO editorial becomes a humorous contradiction, a statement which simply cannot be justified.

A few intellectuals that I ran into in Beijing had differing views on the appropriateness of the title "Restore the Original Mao Zedong Thought." They said that the Chinese communists believe that Mao's thought has two major features: The first is that it is the crystallization of collective wisdom rather than a "work of genius" by Mao alone. The second is that it is a "scientific system," and only that which is precise and scientific is considered Mao Zedong thought. In the last 10-odd years Mao Zedong thought has been distorted beyond recognition and cut up and broken so that right and wrong are indistinguishable. In his old age Mao himself often violated Mao Zedong thought, so that there were contradictions between the thinking of Mao Zedong the man and the Mao Zedong thought of the crystallization of collective wisdom and the scientific system. This problem must now be clarified, which is to say that it is necessary to "Restore the Original Mao Zedong Thought." So the practical and realistic move to rehabilitate Liu Shaoqi is also a result of the move to restore the original Mao Zedong thought. Therefore, the RENMIN RIBAO ran the editorial on this "restoration."

This writer believes that their view of the matter is not mistaken. This writer also believes that although there is nothing wrong with the title of the RENMIN RIBAO editorial, it

can lead to misunderstandings. It is possible, however, to understand the mental construct of the RENMIN RIBAO and the highest authorities. You say that for me to praise Liu is to blame Mao? OK, I'll just say that to rehabilitate Liu is to "Restore the Original Mao Zedong Thought." In this way the opposition has difficulty in finding a handhold to take any action.

11582
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RISE OF CHEN YONGGUI, FRAUD OF DAZHAI

Hong Kong ZHENGMING in Chinese No 34, 1 Aug 80 pp 50-52

[Article by Chin Jia [4440 2516]: "The Chen Yonggui [7115 3057 6311] I Know"]

[Text] Wrapping a white towel around his head and wearing a peasant suit, Chen Yonggui, with an honest and sincere expression, traveled from Shanxi's Dazhai to Beijing, became a member of the Party Central Committee, joined the Central Politburo and served as a vice premier of the State Council. When he, with the status of a vice premier, led delegations abroad, received foreign visitors and inspected the rural villages in the various provinces of the country, the comments were many. Some people said: Chen Yonggui's style of hard work and simple living remains unchanged. Others said: Chen Yonggui should stay in Dazhai to "defend the flag." What qualifications does he have to become a vice premier? Still others remarked: For a vice premier with his kind of appearance, feigning poverty and playing dumb, it damages China's prestige.... The comments were many. Whether right or wrong, the writer was also confused. However, it happened that the writer, during the middle period of the Cultural Revolution (1969 to 1974), worked for several years in a local organ in Central Shanxi and had some knowledge of Chen Yonggui.

Special Titles

Chen Yonggui's entry into the Central Politburo of the Chinese Communist Party occurred during the 10th Party Congress in 1973, while his selection as a vice premier of the State Council happened at the 4th People's Congress in 1975. However, the Chen Yonggui prior to that was no longer just a secretary of the Dazhai brigade party branch. As early as 1967, upon the formation of the Shanxi provincial revolutionary committee, he became its vice chairman (Liu Geping [0491 2706 1627] was chairman). Subsequently, he served concurrently as the chairman of the Central Shanxi regional and the Xiyang county

revolutionary committees. After 1971, he became secretary of Shanxi provincial, Central Shanxi regional and Xiyang county party committees. After his promotion to Beijing, he still retained all the titles. In view of such special titles, one cannot help but believe in his success, his skill and his bureaucratic fortune. From the secretary of the most basic level party branch, the Dazhai brigade, to a member of the supreme Central Politburo, he indeed enjoyed many official posts!

Between the "Local Tyrant" and the "New Warlord"

Chen Yonggui's bureaucratic star rose during the Cultural Revolution. However, what was amazing was that, while others promoted factionalism and fought factional wars and were badly battered and injured in the process, Chen Yonggui "benefited from the misfortunes" and won promotions.

Between 1968 and 1969, factionalism turned heaven and earth upside down in Shanxi. After the formation of the provincial revolutionary committee, the "local faction" under Liu Geping, its chairman, and the "army support-following faction" under Zhang Riqing [1728 2480 3237], its vice chairman, competed against each other. The Zhang Riqing faction called Liu Geping the "local tyrant of Shanxi" (a Yan Xishan-type figure), while the Liu Geping faction reviled Zhang Riqing as a "new warlord." Both factions resorted to "pen and force" in their strife. From Datong in the north to Zhongtiao Mountain in the south, from the provincial capital of Taiyuan to Dazhai brigade, they were locked in fierce battles. In the summer and fall of 1969, both factions, infuriated in their struggles, mustered forces and prepared for a final decisive battle in Taiyuan, the provincial capital. Fortunately, the central government became aware of the situation in time and issued an "announcement" banning armed struggles, and Taiyuan was saved from the fate of destruction. What was the role assumed by Chen Yonggui at this time? He also became factional, took Liu Geping's side, incited the masses to support Liu, practiced fraud, ran around campaigning, and produced a bad effect. However, after banning armed struggles in Taiyuan, at the "study class" for Liu, Chen, Zhang and others called by the central government, Liu Geping and Zhang Riqing were dismissed from their posts, while Chen remained unscathed, because he made a "profound" self-criticism and concealed his "bureaucratic aspirations," which were the source of his factionalism, by calling it an issue of understanding. Thus, he retained his bureaucratic position (he already became a member of the Party Central Committee at the "Vice Congress" of the Chinese Communist Party in April 1969) and rose ever higher. Nevertheless, after the struggles, people began to gain a new understanding of Chen Yonggui. At least, the people of Shanxi found that he was merely one of these!

However, as the red flag of Dazhai was personally erected by Mao Zedong, and as Jiang Qing also took a fancy to Dazhai in the 1970's, frequently coming to Dazhai for a spin and taking pictures, Chen Yonggui well understood the intricacies and knew how to curry favor with "Mama Jiang," while the latter also saw him as a utilizable signboard, thus paving the way for his promotions. If we visualize the grand and spectacular sight of Dazhai, Chen's hometown, in the 10 years of the Cultural Revolution, we will realize that he was very skillful in bending with the wind; if we recall how he "wished he could swallow Jiang Qing alive" (general idea), we will have no difficulty to see that this individual was good at telling lies and playing dumb.

"New Stuffs"

It was where the problem was. Originally, after the liberation of the Central Shanxi region in 1945, Chen Yonggui, in leading the people of Dazhai to reform the natural environment and develop production, indeed made some achievements, resolutely turning a poor mountain hamlet of "7 ditches, 3 ridges and 1 slope" into a fairly well-to-do new rural village. Dazhai's grain output per mu in 1953, for instance, was only 250 jin, but increased to 543 jin by 1958. Dazhai could be considered one of the advanced models in the construction of socialist new rural villages in the 1950's, or, to put it more accurately, one of the advanced models in mountain area rural construction. Chen Yonggui was indeed a good branch secretary. However, after Mao Zedong issued the appeal to "learn from Dazhai in agriculture" in 1964, Dazhai gradually took on a mystical hue. As the party branch secretary of the Dazhai brigade, Chen Yonggui was raised to an improper height and became the "prototype" of China's peasants, the "model" of rural cadres, and an "omnipotent talent." During the Great Cultural Revolution, to demonstrate that Dazhai was a "paragon of continuous revolution under the proletarian dictatorship," that its people "attacked without cessation," and that it had "new stuffs" year after year, and to cater to the need of the then spreading "leftwing" line in accordance with the different political climate, Chen Yonggui began to "create new patterns" and learned how to brag and exaggerate.

In rural economic policy, besides "workpoint evaluation according to politics" and "the brigade as the basic accounting unit" (the rural people's communes in the whole country generally used the production team as the basic accounting unit), Chen Yonggui advocated "shutting down market trading," "abolishing family plots," "eradicating household sidelines," etc., and, with these as capital, he bragged about and spread them everywhere. From 1972 on, he traveled to Guangdong, Shaanxi, Guizhou, Gansu, Shanxi, Liaoning, Xizang, Guangxi, Fujian,

Xiangxi, Shejiang and Shannan to make inspections and "imparted experiences" at the meetings to learn from Dazhai in agriculture held in such areas.

On the political-ideological front, he portrayed the Dazhai people as experts in the class struggle and true rebels in the Great Cultural Revolution, and flaunted them as the "vanguard" in seizing power from the capitalist roaders, the "pathbreakers" in criticizing Lin Biao and Confucius, the "brave men" in "counterattacking the rightwing reversal trend," and the "indomitable heroes" in struggling against Lin Biao and the "gang of four." Whenever the delegates of the various trades and professions throughout the country crowded below Hutou Mountain to "observe and learn," Chen Yonggui and Guo Fenglian [6753 7685 5571] (succeeding him as the Dazhai branch secretary) peddled such "new stuffs."

During the Cultural Revolution, the "gang of four" vigorously advocated the theory that even the basic level cadres, especially the "heroic models," "must not only lower their heads to pull the cart, but also raise their heads to see the way." It was actually asking them to embrace the "leftwing" line. With a tacit understanding of the point, Chen Yonggui was good at "raising his head to see the way." The "new stuffs" advocated by him proved the height of his "line awareness," which suited the "gang of four's" taste. The "ultraleftwing" line needed people like him in order to gain publicity with bravado, while Chen Yonggui hoisted the flag with the wind and shouted for everyone to advance.

A Phoney Thing: a Stupidity

Naturally, it was not easy to keep producing the "new stuffs" without interruption, especially for Dazhai. Dazhai first emerged as a red banner on the national agricultural front and Xiyang became famous as the first Dazhai county in the country. Their persuasiveness depended on the grain output. Meanwhile, the proof of the theory that "once the class struggle succeeds, production will automatically improve" also depended on the grain output. Thereupon, Chen Yonggui began to falsify and tell lies.

Xiyang county encountered an unusually severe drought in 1973. Chen Yonggui thought that, as he had served as the number one man of the county for 7 years already, this was a good chance to make a showing. At a meeting of commune secretaries, he personally took charge to "inspire" the commune secretaries to falsify the grain output. Seeing the intent of the superior, the commune secretaries complied. Reportedly, the total grain output of the county for that year was only 140 million jin, while the Xiyang county party committee

headed by Chen Yonggui, on the basis of the "reports" of the commune secretaries, actually decided to make it 239 million jin, a discrepancy of almost 90 million [sic] jin. Once the figures were submitted to the superior level, the miracle of the "unprecedented severe drought, unprecedented vigorous effort, and unprecedented big bumper harvest" "created" by Xiyang county was immediately published in SHANXI RIBAO and picked up by RENMIN RIBAO, and the national campaign to "learn from Dazhai and catch up with Xiyang" acquired a new content. However, it gave the people of Xiyang a hard time. Since a "big bumper harvest" was reaped in a year of severe drought, besides the grain ration of an average year for the commune members, the remainder must be partly surrendered to the government as public grain and partly purchased by the state in support of construction, and the commune members had to tighten their belts to make up the shortage. When the writer discusses this instance and Chen Yonggui's entry into the Politburo with a friend in the propaganda group of the Xiyang county revolutionary committee, he recited two lines of a poem: "Talk not about government appointments; the fame of one general cost 10,000 lives." When I asked him what he meant, he replied: "When one person becomes famous and wins promotions, cries of discontent are heard everywhere. I never thought Chen Yonggui was so good at lying, causing the hunger of the people below!"

Ever since Chen Yonggui started lying about the grain output in 1973, Xiyang county made false reports year after year. Even in 1977, after the downfall of the "gang of four," the discrepancy was 60 million plus jin. The total discrepancy of the 5 years was 272 million plus jin, almost 24 percent more than the actual amount. As reports were padded every year, many communes and brigades suffered grain shortages every year. In those years, Xiyang county enjoyed a high reputation in the nation, and who could have imagined that its people suffered so severely for the fraud!

Not only thus, but Chen Yonggui, after his promotion to Beijing, continued to exert "remote control" over Xiyang county and exercised "patriarchal" rule. In 1975, he participated in planning the project to "shift the water in the west to the east," wasted several million yuan of state money and performed a stupidity.

"Shifting the water in the west to the east" was a stupidity which wasted money and manpower. From the day of its planning, it ran into the opposition of the cadres with insight and the engineering and technical personnel. At that time, there was a public outcry in the county, and a violent dispute occurred between the correct and the incorrect views. Chen Yonggui and certain leaders of Xiyang county--Central Shanxi region--Shanxi province rejected the correct views, attacked their opponents and created an unjust case.

valuing the output and "drilling the water in the west to the east." Chen Yonggui was responsible for the plainy deed and the stupidity in Xiyong county, and he owed its people a debt.

The "Whatever" in the Agricultural Policy

After the downfall of the "gang of four," Chen Yonggui, the dishonest peasant who was in power during the Cultural Revolution, still wanted to hold on to the red banner of Dazhai.

In the early period after smashing the "gang of four," Chen Yonggui promptly "turned his weapons around and struck." Assuming the role of a victim, he vociferously discussed how Jiang Qing opposed Dazhai, how she smeared its red banner, how he and its people resisted, and how they struggled against the "gang of four."

However, with the movement to expose and criticize the "gang of four" and to bring order out of chaos, the pragmatists headed by Deng Xiaoping wanted to implement the economic policies and purge the "gang of four's" rampant ultra-leftwing poison on the economic front, yet Chen Yonggui, Ji Dengkui (4764-4098-114) and others who were in charge of agriculture desperately held on to the "gang of four's" stuffs and tightly grasped the red banner of Dazhai, blocking the implementation of the industrial as well as the agricultural policies. Chen Yonggui felt that his slogan that "vigorous criticism promotes vigorous effort, vigorous effort promotes great changes," his system of "work-point evaluation according to politics," and his methods of "eliminating capitalism" and "poor transition" were 100 percent socialism, and that "the Dazhai experience attacked without interruption." However, the pragmatists waged a pinpointed struggle against his views. The newspapers and periodicals criticized false socialism, and the masses resisted it by practical actions and demanded true socialism. Thereupon, Chen and Ji Dengkui, resorting to their special skills, created such big labels as "anti-Dazhai" and "chopping down the red banner originally erected by Chairman Mao" and attached them everywhere. Anyone stressing household sidelines was growing a capitalist tail; anyone advocating market trading was restoring capitalism; anyone upholding the socialist principle of distribution according to labor was violating "Gang of four" evaluation according to politics. If anyone criticized "poor transition," they considered that it was socialism and not only it would bring wealth. If anyone proposed diversification, they accused him of upholding "grain as the key link." The Chen Yonggui of this period actually followed the "whatever" principle of everything. However, without much theoretical knowledge, he did not know as much at the several important meetings of the Chinese Communist Party and was not given much attention.

Time to Step Down!

One may say that the Chen Yonggui after the mid-1960's was tied to the war chariot with the "leftwing" line by the "gang of four" and used as a gun. Therefore, the "whatever" of those years was inevitable.

After the downfall of the "gang of four," Chen Yonggui's political star dimmed. With the intensification of the discussion on the criterion of truth, the loss of power of the "whatever faction," and the practical negation of the Dazhai experience, people predicted Chen Yonggui's certain downfall.

However, Chen Yonggui did not step down along with the "minor gang of four"--Wang Dongxing [3076 2639 5281], Wu De [0702 1795], Chen Xilian [7115 6932 5114] and Ji Dengkui. It was reported that, in the past year or 2, he was mainly engaged in self-criticism--doing so in the central government and returning to Shanxi province--Central Shanxi region--Xiyang county to do so.

Self-criticism is absolutely necessary. Chen Yonggui's issue is not a general one. His mistakes damaged the country and harmed the people. But just self-criticism alone seems to be inadequate. According to the writer's view, with his lack of ability and character, Chen Yonggui is not qualified to serve as a leading party and government cadre. He should be dismissed from his posts of vice premier of the State Council and member of the Central Politburo of the Chinese Communist Party and returned to Dazhai.

6080

CSO: 4005

SITUATION OF DAZHAI AGRICULTURAL MODEL EXAMINED

Hong Kong ZHENGMING in Chinese No. 34, 1 Aug 80 pp 53-54

[Article by Meng Nan [5536 0088]: "From 'Agricultural Model' to 'Political Model'"]

[Text] By July 1980, people finally learned through official channels how Xiyang misrepresented its output and undertook the large project of "shifting the water in the west to the east" which failed to benefit production but only wasted money and manpower, thereby fully clarifying the true situation of the artificial "Dazhai county" unknown to outsiders for many years. People also thereby realized that, to the leaders in Beijing, removing the "Dazhai model" was indeed not a light decision. However, to act according to the spirit of "seeking the truth from the facts" and solve the practical problems in China's socialist construction, it would have been difficult to progress if the truth of Dazhai was not made known, because the will of the superior to "learn from Dazhai in agriculture," like a 1,000-jin load, pressed down on the heads of China's peasants, and their misery and loss all these years were incalculable!

Today, from the results of "practical inspections," most artificial "models," be they "model plays" or agricultural and industrial models, were found to be wanting. The reason was because such "models" were not formed naturally by the law of development of things themselves. To put it more concretely, all the unsuccessful "models" were created to serve politics, to serve the ultra-leftwing line. In terms of Dazhai, after the failure of the 1958 "great leap forward," those who created and stubbornly adhered to the ultraleftwing line refused to admit their mistakes (forced by the situation, they did once casually admitted the mistakes, but immediately reneged). After launching the "anti-rightwing" movement to crack down on the good cadres in the party such as Officer Peng [1756] who had the courage to tell the truth, they vigorously fostered the cadres who "bent with

the wind" and withheld the truth, and continued to defend the practice of boasting and the communist style. The Dazhai brigade headed by Chen Yonggui (7115 1037 6311) was thus chosen as the "agricultural model" and given aid in manpower (the PLA) and material (state funds), and artificially made into a false example of continuous "leap forward." In 1964, the song "Our Good Branch Secretary Chen Yonggui" was widely circulated! Thereafter, the "supreme directive" to "learn from Dazhai in agriculture" was published in the entire country.

Thousands and tens of thousands of rural cadres from all areas in the country were sent daily to Dazhai to observe and learn the spirit of of "hard work and energetic work" displayed by the Dazhai people in their "night battle at Langwozhang" and "chopping open Hutou Mountain." Barely freed from the 1958 great leap forward of "eating out of the same large cauldron," "camping in the field" and "3-foot deep plowing," the people were pushed into the new movement to "learn from Dazhai." The peasants could slow down, but the cadres must "produce achievements," for otherwise they would face dismissal and be accused of "rightwing opportunism," implicating even their wives and children! Thus, projects were started everywhere blindly and aimlessly, and the manpower and material of the production teams transferred without compensation. Everyone was exhausted, and normal agricultural production was held up. When the people complained, the leading cadres could only say: "We must do the political accounts, not just the economic accounts!" Whether to learn from Dazhai became an issue of "whether to be revolutionary," and no one dared to object! The "learn from Dazhai" movement of 10 plus years sapped the energy of the peasants in the whole country and dissipated their morale! Dazhai continued to welcome the peasant delegates of the whole country to come and observe, and its people were unable to conceal their exhaustion from the long-term excessive labor and the very low living standard of "coarse bread and pickles" throughout the year. What did they say to the visitors who had come to observe? Secretary Guo Fenglian (6753 7685 5571) informed the visitors that the basic experience of Dazhai was "vigorously promoting the class struggle... vigorously criticizing capitalism and vigorously promoting socialism," and that, "if the capitalist path is not blocked, socialism cannot stride forward!" What fine words! You come to Dazhai, and this is what you learn! (As for what is "capitalism" and what "socialism," the Dazhai cadres may not know what they mean even today.) The agricultural model of Dazhai thus turned into a political model, and one can imagine that the falsification of output became inevitable. Was it conceivable that the cadres got together to tell lies "to the party and Chairman Mao" when all areas falsified their output during the 1958 great leap forward? Were they not forced to suffer in silence?

Creating models and acting according to the will of the superior completely violate the objective economic laws. The 1958 "great leap forward" created the tragedy of starvation, but, as this tremendous mistake of the subjective idealist line was not exposed and criticized, it continued to harm the people by transforming itself into the "learn from Dazhai" movement. A "deity" was doing mischief in people's mind, and continued to do so for a period after the downfall of the "gang of four."

As small production was helpless against major natural disasters, the peasants of China, for thousands of years, had the negative idea of "submitting to the will of Heaven and resigning to fate." Therefore, the spirit of self-reliance demonstrated by Chen Yonggui and a group of Dazhai people, working hard and refusing to submit to the will of Heaven or resigning to fate, was very valuable. However, one must realize that such spirit was still founded on small production. There were different attitudes toward it. By extolling it, permitting it to "work vigorously and hard," and sublimating it endlessly to the stage of severance from the material conditions and deification in isolation, it was led astray, and actually wasted! The spirit of the "Foolish Old Man removing the mountain," as a whole, is good, and serves to improve morale. However, if it were not the Heavenly Emperor who was touched by such spirit of hard and rash work, but the snake god were sent to carry away the two big mountains, the harm to future generations would have been unimaginable. Today, are not half excavated hills seen everywhere in the country, because people were so exhausted that they could not complete the job? "Man will triumph over nature" is not a very scientific statement. Triumph over nature can only be accomplished by acting according to the laws of "nature." In the "learn from Dazhai" movement, the old saying that "man will triumph over nature" was made into an "incantation," the "theoretical" basis to issue blind orders and work rashly!

Stopping the Dazhai movement, permitting China's peasants to rest and recuperate, acting according to the economic laws, "bringing out the good points and avoiding the defects" constitute today the feasible means to develop China's agricultural production. While adopting the timely measures, the subjective idealism of issuing arbitrary orders must be vigorously and thoroughly criticized, beginning with the "people's commune" and the "great leap forward." No construction without destruction, for otherwise there can be no progress.

6080
CSO: 4005

MAO ZEDONG'S MERITS, MISTAKES ASSESSED

Hong Kong ZHENGMING in Chinese No 34, 1 Aug 80 p 54

[Article by Fang Wen (2455 2429): "How Should Mao Zedong's Merits and Mistakes Be Proportionated?"]

[Text] Who should be the ones to assess Mao Zedong's merits and mistakes? The 1 billion people of modern China are the ones most directly concerned. By their own experience and their personal gain or loss, they are the most effective witnesses and the best critics.

On Mao Zedong's merits and mistakes, some people suggest "70 percent (or better) to 30 percent," while others think that it should be "30 percent (or less) to 70 percent." As the views are many, no conclusion can be drawn. Some men of goodwill worry that new contradictions may result from the assessment and lead to confusion, detrimental to stability and unity and to the realization of the four modernizations. I feel that the simple use of figures is unscientific and worrying about getting into trouble and affecting the four modernizations superfluous. On the contrary, clarifying the right and wrong is most beneficial. Mao Zedong's tremendous merits before the founding of the nation cannot be obliterated, but nor can he be relieved of responsibility for the new ultraleftwing line formed after the founding of the nation and the resulting calamities and disasters. Therefore, a prompt and matter-of-fact assessment of all his activities and deeds, be they correct or erroneous, is called for. Clarifying the issue will benefit stability and unity and encourage the people to realize the four modernizations. Mao's merits and mistakes exist objectively in history. From the historical materialist viewpoint, stressing or overlooking either is not fair. From the dialectic viewpoint, the greater the achievements and the higher the prestige to start with, the stronger will be the effect afterward. On the issue of merits and mistakes, everyone must uphold the principles that "mistakes must be amended by merits" and that "mistakes cannot be offset by merits." A person who has made mistakes should be

encouraged to repent and to render new meritorious service to the people, making amends for their mistakes by their merits. But a person who does evil on the strength of his merits and bullies others with his power must not be tolerated, because the people trust him for his merits and it becomes easy for him, with his prestige, to do evil, and the detrimental consequences will be inestimable. Therefore, to offset or conceal subsequent evil deeds with past merits will not do. It is even more impermissible for a person who, "once with power in his hands, issues orders indiscriminately," utilizing the power and prestige granted him by the people to do whatever he pleases, defying laws human and divine. If so, what is the use for the people to ask him to establish merits? Therefore, the principle that "mistakes cannot be offset by merits" means that today's mistakes cannot be offset by merits of the past. Past merits are past; today's mistakes belong to today.

Therefore, on the issue of Mao's assessment, it will be meaningless if we depart from the principles discussed above and argue about the mathematical percentages. We must make a comprehensive, historical and objective assessment, seeking the truth from the facts and refraining from sophistry and overpowering, so that different opinions and views are permitted expression, presenting the facts, giving the reasons and convincing people with facts and reasons.

The purpose of assessing Mao is to learn a lesson. It is hoped that the Chinese Communist authorities will not play coy, evading and equivocating, but speak frankly and activate the people to participate in the undertaking. The organs concerned should furnish the facts and information which can be furnished, so that the work of assessment can be launched concretely. Only thus will it be possible to thoroughly purge the remnant poison of the "ultraleftwing" line. It will indeed be the good fortune of the state, the good fortune of the nation!

6080

CSO: 4005

PARTY AND STATE

DELETION OF 'FOUR BIGS' FROM CONSTITUTION CRITICIZED

OW100945 (Clandestine) Ba Yi Radio in Mandarin to China 1400 GMT
8 Sep 80

[Text] The deletion of Article 45 of the Constitution has already been decided upon. Vice Premier Deng has insisted on banning the four big freedoms at various meetings since 1978. He has finally achieved his goal.

However, as was pointed out by some deputies at a meeting of the Presidium of the current NPC session, it is justified to correct past mistakes in practicing the "four bigs," but it is wrong to completely deprive the people of the democratic rights they have exercised for several decades.

At the Presidium meeting, three persons spoke one after another, saying that the past inclusion of the four big freedoms in the Constitution was forced by the "gang of four." This argument is extremely ridiculous. When the new Constitution was adopted in 1978, the "gang of four" had long since become stinking political mummies. The overwhelming majority of the people now sitting in the Presidium raised their hands to support the including of the four big freedoms in the Constitution.

The allegations that in the past some people used the four big freedoms to attack party and state leaders, undermine stability and unity, create disorder in their units and so forth simply cannot be used as reasons to deprive the people of the four big freedoms. Any right, system and measure, when improperly applied, can cause mistakes and problems. We cannot give up eating for fear of choking. We cannot deprive 1 billion people of these rights because some people have misused them.

In the past 5 years, including the 4 years after the downfall of the "gang of four," we have failed to smoothly fulfill any national economic construction plan in any year. Because of imbalances caused by mistakes in planning, we have had to suspend construction of nearly 100 heavy industrial enterprises and so forth. If we are to act according to the principle of seeking truth from facts, does it mean that from now on we should not make plans and should not act according to them?

Moreover, since Comrade Deng Xiaoping criticized in 1978 the past policy of self-reliance and proposed the policy of actively importing advanced technology and equipment to speed up the four modernizations, the country has imported several billion yuan worth of foreign technology and equipment, a lot of which was bought with loans with high interest rates. However, some central leaders can only issue instructions and cannot make economic calculations. As a result, a lot of the imported equipment has become a burden because of a shortage of raw material and electric power, our inability to operate and repair them and lack of spare parts. The foreign exchange earned by the people, who work hard and economize on food and clothing, is thus wasted for nothing. Does it follow that because of what has happened our country will stop importing foreign machinery and equipment? Of course not. Why, then, are the four big democratic rights completely abolished just because some people have misused them?

Our party and army have the fine tradition of accepting supervision by the masses. Leading party, government and army cadres, particularly top leaders, should consciously place themselves under the supervision of the masses inside and outside the party. Only thus can subjectivism, bureaucracy, feudal autocracy and actions harmful to the interests of the masses be reduced to a minimum. But, instead of improving, perfecting and strengthening the people's democratic rights, we are blackening these rights wholesale and flagrantly depriving the people of these rights. This amounts to undermining the fine tradition of our party and army to accept supervision by the masses. Instead of warmly supporting and encouraging the proper growth of the traditional form of mass criticism and supervision, we are finding all kinds of excuses to vilify, check and eliminate them. This attitude is extremely wrong.

CSO: 4005

PARTY AND STATE

BRIEFS

PERSONNEL REORGANIZATION--The NPC will hold a plenary session this morning to vote on the reorganization of personnel of the NPC Standing Committee and the State Council. Voting will be by secret ballot. It is expected that the nomination of Zhao Ziyang as premier will be approved without difficulty. Later, Zhao Ziyang will put forward the list of newly added vice premiers. There is a great deal of speculation about Huang Hua, Zhang Aiping and Yang Jingren being nominated as vice premiers today. Huang Hua has been minister of foreign affairs for many years. Zhang Aiping is now chairman of the science and technology commission for national defense. Yang Jingren is chairman of the nationalities affairs commission. Their appointments as vice premiers will strengthen the leadership of the State Council in various areas. Because the reorganization of the personnel of the NPC Standing Committee and the State Council is voted on by secret ballot, the opening of the plenary session scheduled for this morning has been advanced 0830 and a computer will be used to count the votes. To avoid interference, those observers who do not have a vote, including CPPCC members, will all be seated on the 1st floor. Foreign correspondents and diplomatic envoys will be allowed to attend the closing ceremony this afternoon. [Chang Yun-feng] [Text] [HK100640 Hong Kong WEN WEI PO in Chinese 10 Sep 80 p 1]

GUANGDONG LEADERSHIP CHANGE--The governor and vice governor of Guangdong Province Xi Zhongxun and Yang Shangkun most probably will be appointed as vice chairmen of the NPC Standing Committee. The last day of the third plenary session of the Fifth NPC is 10 September. Changes in the personnel of the State Council and the NPC Standing Committee will be published in the morning and the closing ceremony will be held in the afternoon. Xi Zhongxun and Yang Shangkun are expected to be elected as additional vice chairmen. Besides them, Pang Chong, Ban Shan and Su Yu are also expected to be elected. These five people have already been nominated by the Presidium and if they are elected at the NPC session on 10 September, there will be changes in the Guangdong leaders. However, Xi Zhongxun probably will stay in Guangdong while Yang Shangkun will be transferred to Beijing. [Cheng Yun-feng] [Text] [HK100626 Hong Kong WEN WEI PAO in Chinese 10 Sep 80 p 1]

MILITARY AND PUBLIC SECURITY

BRIEFS

EX-KUOMINTANG RADAR SPECIALIST--Beijing, 24 Aug (XINHUA)--Zheng Naisen, formerly a Kuomintang captain and assistant research fellow at a radar research institute under the Kuomintang's national defense ministry, has been appointed deputy chief engineer of a research institute by the PLA Air Force headquarters. He is now leading efforts in designing a new type radar equipment. Zheng Naisen, 56 years of age, graduated from Zhejiang University in 1946, served in the Kuomintang army for 2 years and returned to his hometown when Nanjing was liberated. On learning that the PLA had taken over the radar institute, he returned to the institute to give technical instructions. In the past three decades or so Zheng Naisen has been engaged in conducting radar research for the PLA Air Force. He was admitted into the CCP in 1978 and has been commended many times for his achievements in research work. [OW291331 Beijing XINHUA Domestic Service in Chinese 1211 GMT 24 Aug 80]

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

'RENMIN RIBAO' COMMENTATOR DISCUSSES TRAINING YOUNG PEOPLE

OWO61325 Beijing XINHUA in English 1307 GMT 6 Sep 80

[Text] Beijing, September 6 (XINHUA)--Whether China can educate more young people and dare to promote them is vital to the success or failure of the country's modernization, says a today's PEOPLE'S DAILY commentator's article.

China's modernization, to a large degree, depends on the younger generation, says the article. "We should do away with backward and conservative ideas and reform many systems, including examination system, employment system and promotion system."

The article gives as an example of open mindedness the Chinese Academy of Sciences enrollment of 13 young people for graduate studies though they did not have college diplomas. There are many young people with great potential and the thing to do is to discover them and help them.

The article laments the fact that some leading comrades do not feel the urgency of finding people of great promise for the country's modernization. They either do not feel the need or else complain that there are none. Most young people want to study and accomplish something. They need encouragement and help.

However, the article goes on, some leading comrades, instead of caring for them and educating them, try to stifle them. They fear that giving working time to study may affect production. They set production against education, and are blind to the fact that without raising the workers scientific and cultural level, productivity cannot be raised. The article tells how a Zhengzhou factory put all kinds of obstacles in the way of a young worker who wanted to take T.V. courses.

The commentary urges leading comrades to create favorable conditions for talented young people to learn and mature.

CSO: 4020

SOCIOLOGICAL, EDUCATION AND CULTURE

MORE YOUTH TRAINING OPPORTUNITIES NEEDED

OW071305 Beijing XINHUA Domestic Service in Chinese 1223 GMT 6 Sep 80

[RENMIN RIBAO 6 September commentator's article: "Create Conditions for Young People To Become Persons of Ability"]

[Text] Beijing, 6 Sep--In his opening speech at the third session of the Fifth CPPCC National Committee, Comrade Deng Xiaoping pointed out: building China into a modern, powerful socialist country with a high degree of democracy and civilization calls for great efforts to bring into play the superiority of China's socialist system. Organizationally, we must do our best to discover, train and promote people who are qualified for the work of modernization, opening all avenues so that competent people can fully use their talents.

An important task confronting us is none other than training more young people to become persons of ability and selecting a large number of talented persons from among youth. People have different answers to such questions as "how should we treat the youth of this generation?" "Are there able young people around?" and "Can a large number of qualified personnel be trained from among youth?" Before we answer these questions, let us take a look at some examples.

Shen Yutang, age 28, of the Shukuang Hospital, affiliated to the Shanghai College of Traditional Chinese Medicine, graduated from a junior middle school in 1967. For a long time, he painstakingly studied the way to determine the output of an impeded heart [zu kang xin 7091 2123 1800]. He has achieved a great deal in his studies, filled a gap in China's medical science in this field and aroused international interest. Some foreign medical experts have asked him for relevant research papers. The international angiology committee offered him membership. In 1979 Shen Yutang was promoted a lecturer of the Shanghai College of Traditional Chinese Medicine.

Chen Ling, age 25, graduated from a junior middle school in Beijing in 1972. He has learned English, German, French and Russian in 8 years of hard self-study. He took part in the examination for linguists sponsored by the Bureau of Higher Education and came out fourth in the

English test among more than 100 competitors. Recently the No 1 branch of the Beijing Industrial University has hired him as a foreign language material clerk.

Su Yonglong, 31, was a worker of the Zhoudong County Brewery in Heilongjiang Province. For many years he has seriously learned vocational skills and made achievements in improving the quality of wines. HEILONGJIANG FAXIAO [HEILONGJIANG FERMENTATION] Journal has published four research papers he wrote and hired him as a member of its editorial committee. One of his research papers is entitled "An Introduction to the Distillation of White Wine." He has been director of the brewery since 1979.

Zhang Yuanzheng, 30, is an educated youth who has settled in the Dongsheng production team of the Zhenzhu production brigade in the Changan commune in Arun banner of Nei Monggol Autonomous Region. Since he became leader of the production team in 1978, he has led the commune members in working hard and brought about great change in the team. Per-capita income among team members has increased by 100 yuan yearly in the past 2 years and 60 percent of the team's farming has been mechanized.

Zhou Jiwu, 30, of the data room of the Zhuzhou Municipal Electronics Research Institute in Hunan Province has translated more than 400,000 words over the past 4 years. With remarkable ability in organizing information collection, he is one of the sponsors for China's miniature computer information network. Recommended by four electronics experts in Zhuzhou Municipality, he has recently been made an exception in personnel regulations, being promoted engineer.

The above-mentioned examples are only a small portion of what has recently been reported by the press. In fact, many outstanding young people like them exist of various fronts throughout the country. Most of them were born in the 1950s and were indeed adversely affected by the 10-year turmoil. Nevertheless, many of them did not neglect their studies even in those turbulent years in which they could not receive adequate school education. They seized every minute and second and redoubled their efforts particularly after the downfall of the "gang of four." Therefore, they have made outstanding achievements on their workposts.

Facts show that youths now in the 20's or early 30's are not of a "collapsed generation" or "lost generation," although they were adversely affected by the turmoil. There are many persons of ability among them. It is important that we should take a broader view, know how to distinguish them and dare to select and promote them once we decide that they show great promise.

The Sichuan Provincial CYL Committee has helped Wang Yinju, a parttime worker, become an editor of theoretical materials which is an enlightening example indeed.

A senior middle school student interested in social sciences, Wang Yinju meticulously collected reference materials and wrote an article "The History of Communist Alliances," a subject on which few people at that time did any systematic study. However, for this article, he was considered "prosumuous" and "a dangerous element" and was forced to leave school. During the "Great Cultural Revolution," he was designated "ideologically reactionary" for the same reason and was put in jail on fabricated charges. Released in 1972, he became a parttime worker. In 1979 he appealed to the authorities concerned. Determined that Wang's was a wronged case and that he himself was a young man of great promise, the Committee wholeheartedly helped solve his problems. It assisted the public security department to redress and rehabilitate him, and return his manuscripts to him, recommending him to the Sichuan People's Publishing House where he became an editor in the theoretical editorial room. This highly responsible attitude of seeking, discovering and fostering people of great promise should indeed be encouraged.

Contrary to this example, some comrades do not feel it urgent that a great number of talented people are needed in the modernization drive. With plenty of cultivable talent around, these comrades just do not show concern for them, train them or use them. They even repress, stifle and ruin them with all sort. of excuses. A young man of Lanxi County, Zhejiang, named Li Xixian, was quite good at raising bees. Since 1975 he had published over a dozen commendable articles on the theory and practice of beekeeping in the magazine CHINA APICULTURE. Simply because he had an undesirable family background, he was driven out of the bee farm and was forced to work at a foodstuff center. Terribly pained by the separation from the bee farm, he has appealed several times to be sent back. The problem is not yet solved. Cases like this--cherishing no talents, not putting their strong points to use but putting them in a difficult situation and even unreasonably repressing them--can be found in many places and units. Leading cadres at all levels should take note of these cases as food for thought.

Some cadres always lament the shortage of talent but make no efforts at all to cultivate it. To cultivate young people of promise means helping a great number of them make up for lost time, time they have been forced to lose. Nowadays, many young people are keenly enthusiastic about study and eagerly want to acquire some knowledge by all possible means. This is something valuable. Leading cadres should do their best to facilitate their study and create conditions for it so as to train more talent. Some leading cadres are only concerned about immediate production tasks and are terribly afraid of letting young people have some time to do study lest "production be affected." Thus, they set production against education, not knowing that without raising the workers' scientific and educational level, it is impossible to raise production efficiency and even impossible for them to handle the advanced equipment and master advanced technology. This is shortsightedness, unable to perceive the long-term benefits. What is more serious is that some leading cadres not only refuse to give support to but go out of their way to obstruct or even abuse young workers who are keenly interested

in attending television or spare-time universities. Quite a number of young people have sent letters to newspapers complaining against this situation. Recently HENAN RIBAO published a letter from Zhang Qinghua, a worker of the experiment plant affiliated to the Zhengzhou Machine Manufacturing School under the First Ministry of Machine Building, saying: He became a full-course television university student last year after obtaining approval of the leadership and passing an examination, studying in daytime and doing production work at the work shop at night. Later, the party committee demanded that he fulfill the monthly work-hour quota. Knowing that it was difficult to carry out this order, he was willing to do half the work and have his wages cut by half. Not long afterwards, the party committee disqualified him as a television university student, saying that he had not worked enough. To fulfill the quota of work hours, he asked his wife to work at the workshop with him, leaving their baby in the locked house. Even then, the party committee sent people to the classroom to drag him out. He insisted on attending the class. The party committee held a number of meetings to criticize and denounce him by name and ordered the workshop to organize meetings to do the same. Later, his wages were withheld for 8 months and he was given a warning on the pretext that he could not do day-shift work and it was impossible to give him another assignment. "I really do not know what crimes I had committed by choosing to be a television university student and why should I be dealt such a blow!" This is a problem and complaint the young man has put to society. Is this tolerable in our socialist country when the party Central Committee has called for raising the scientific and cultural level of the whole nation?

Fortunately, this case has been correctly handled by leading organizations concerned. Outstanding examples like this are not very many of course. However, it is quite common that young people are "stifled" and not allowed to have more opportunity to acquire education. We hope leading cadres at all levels pay more attention to this problem and correct any wrong practices.

Today's younger generation is called "the generation of the next century." To a great extent, success of China's modernization depends on them. Therefore, whether or not we can train more young people as useful persons and whether or not we can boldly select and promote talented persons from among the young people is an important matter concerning the success of our modernization. In this matter, we have to totally eliminate various backward and conservative ideas and reform our systems. Systems of examination, employment and promotion for workers and cadres and so on must all be conducive to young people's advancement through more education. We must resolutely emancipate our minds and dare to break old conventions. This year the Chinese Academy of Sciences enrolled 193 research fellow, 13 of them middle school or technical school graduates. According to regulations, applicants as research fellows must be graduates of regular universities. Not sticking to any single stipulation, the academy enrolled some young people who, although lacking regular schooling, acquired comparable knowledge and gave a good showing

In examination, it is fine to break through this "stipulation." This attitude is also desirable in using and promoting cadres. For instance, granting of titles such as technicians, engineers, agronomists, medical doctors in charge, editors, reporters, lecturers, professors and research fellows should not be based on schooling alone. People without adequate schooling but having comparable knowledge should be granted commensurate titles and appropriate jobs. There are now plenty young people of great promise or great ability. If leading cadres at all levels adopt a fervent attitude and adhere to the correct policy and principles, they can certainly discover more people of great promise. This is entirely necessary for the acceleration of the four modernizations.

CSO: 4005

PARTY VETERAN CALLS FOR RETURN TO TRADITIONAL TEACHING

Shanghai WEN HUI DAO in Chinese 25 Jul 80 p 2

[Article by Duan Zhen (3008 6966), Shanghai municipal party commissioner of Communist Youth League: "Traditional Method of Teaching Defended; Remembering How the Underground Party Led Us in Youth Work"]

[Text] I support the exploring spirit advocated by teacher Feng Enhong (7458 1869 3164). To bring up a new generation in socialism and to establish Chinese-style socialist education, we need not only "explorers" but also "innovators."

Exploration is for innovation, but innovations cannot be isolated from history. Progress requires reform, but only those stale and backward ways that are in the way of new growth should be removed. The good traditional methods of education distilled from our long experience in political educational work must not be discarded.

The present problem in dealing with traditional educational methods is not so much the "nostalgia on the part of quite a few comrades for traditional educational ideas and methods," as described by some comrades. On the contrary, it lies in some comrades' failure to understand the excellent educational traditions formed in the practice of political ideological work and their failure to understand how to inherit, make use of, and develop those traditional experiences. Some comrades even mistake the kind of feudalistic and ultraleftist educational methods pushed by Lin Biao and the "gang of four"--which consist of nothing but mythical and superstitious restraint, simplistic and crude repression, boring and vacuous teaching, glib deception, and denial of character and emotion--as the "traditional educational ideas and methods of our party." Therefore, I consider it an important task at present to redress what was wrong--that is to say, to revive the good traditional educational methods that were damaged and defiled by Lin Biao and the "gang of four," and to enable them to attain new development in the new era.

Further the Mass Line Tradition of Conscientious Work

I have engaged in mass political work since the mid-1940's. At that time, what methods did the underground party organization use to guide us in ideological work among the youth? In sum, there were two items: conscientious

work, and the mass line. At that time, special emphasis was placed on trusting the masses, caring about the masses, and depending on the masses. Starting from the realities of the masses, we led them in self-education and self-liberation through practice. Under the reactionary rule of the Kuomintang, it was common to find young people unable to attend school and schoolteachers in abject poverty. Thus the underground party organization led the masses in the "learning aid movement," the "lotus movement," and the "honor-the-teacher movement." From their own practice, the masses realized that the root of poverty was the reactionary rule of Chiang Kai-shek's traitorous dictatorship, and they also came to understand the power of unity and organized forces. Their revolutionary consciousness was therefore raised, and sympathy for the people and thoughts and feelings for the people's welfare were gradually cultivated among them. These were the bases for a philosophy of revolutionary life. The party also instructed us that political propaganda work for young people must cater to their interests and must approach their intellectual level through rich and varied forms of mass activities. Activities, such as summer camps, campfires, summer evening parties serving watermelon and mung-bean soup, and field trips, which enjoy great popularity among young people today, were pretty well developed in the youth movement in preliberation days. Mass concerts and theater were also effective ways of uniting and educating the masses. Today, many of the middle-age cadres received their first enlightenment through songs like "Yellow River Chorus," "Wonderful Place Beyond the Mountain," "Teahouse Ballad," and "Stumbling Is Nothing," and morality plays such as "Put Down Your Whip" and the "Match-Vending Girl." Propaganda at that time emphasized realism and image; a variety of interesting and lively methods were preferred to boring and empty teaching. The resulting methods were attractive, effective, and persuasive. We also emphasized the individual approach: we organized pingpong teams to bind together those who liked sports; we built libraries and organized reading clubs for those who like to read. We taught children who like to watch "peepshows" the "peepshow song" in Shanghai dialect: "Look inside and peep inside/ Shanghai is truly a bustling city/. Neon lights are bright/ Rich people eat and eat/ Poor people cry cold and hungry." We also led them in "relief movement" in ghettos and made "little reporters" and "little teachers" out of them to visit the poor, so as to be exposed to class education.... Until the 1950's, following the good tradition of preliberation days, and adapting to the new situation and new characteristics of the 1950's, the broad political education workers created many new working experiences. Educational activities, such as "birthday parties," were initiated and popularized by the summer camp of the Pioneers. A series of principles on youth ideological education extracted and refined from the rich traditional educational experiences at that time included "combine ideology with knowledge and interest," "education through entertainment," "one key to open one lock," "little by little, change and influence imperceptibly," "like fine carving, penetrate deeply and skillfully," "patient persuasion and active leadership," "integrate with the masses and be their intimate friends," "snowballing", etc. We still find those scientific educational experiences and traditional methods of ideological education heartwarming and refreshing, because they are close to reality and meet the demands of the present. We must make an effort to clean up the remaining evils of feudal education and the ultraleftist educational methods which have become rampant since the Cultural Revolution, and develop further the good educational traditions of the past.

Clean Up the Pollution of the Harmful Effects of the Ultraleftist Line

Some comrades believe that the traditional revolutionary method of comparing is no longer appropriate. Some specialists on juvenile problems also subscribe to this view. I do not concur, however. We must not forget that one of the characteristics of youth in the new era is their lack of historical knowledge and experience. To teach them patriotism, don't we need to tell them something about modern Chinese history? Don't we need to say something about the suffering of old China, and how new China emerged from struggles? If one knows only to compare material culture and creature comforts with the capitalist countries, without understanding the original bases of our motherland, without understanding the exploitation and oppressions suffered by our grandparents, without understanding the achievements and the progress our country has made, and without understanding the social evils of the capitalist countries, how can he understand socialism? Without comparison, there will not be strong likes and dislikes or a distinction between good and evil, and there will not be knowledge gained from facts. This kind of traditional revolutionary educational method is needed not only today but also in the future. Failure to use this method means putting our youth in danger of forgetting about our motherland and our history.

What are we to do when some young people are not responsive to the remembering and comparing method of education? This question requires specific analysis. Responsiveness is not dependent on the method itself but on its application. Method is at the service of object and content. Of course, there should be new content and new forms for the new objects of the new era. Nowadays, many schools encourage students to read "Lovely China" written by Fang Zhimin [2435 1807 2404], listen to stories told by Zhang Qiong [1728 8825] the motherly revolutionary, watch "stars twinkle tonight," and appreciate musicians playing good music created in different periods. The Pioneers also engage in "comparing childhood with grandpa and grandma." Aren't these "remembering and comparing" activities lively in image, informative in content, and varied in form? Aren't they popular among the young people who embrace them enthusiastically? The comparison method was abused during the time of the "gang of four." At that time, the life of the people was going from bad to worse, but the masses were required to appreciate the so-called paradise where "birds chirp and swallows dance" through "remembering bitterness and reflecting on sweetness." The masses became even more exasperated through recalling bitter memories. Who would be responsive to this stuff? Playing on ultraleftism, the "gang of four" made remembering and comparing simplistic and vulgar. For example, following the theory of expanding class struggle, they pushed "monthly comparison, daily comparison" and invariably adopted the same mode of "an old worker's bitter memory," which became endlessly repetitive and trite. The masses naturally found this distasteful. The so-called "remembering bitterness meal" was the worst of all. Before eating mooncake at the Mid-Autumn Festival and dinner on New Year's Eve, one first had to eat "bran dumplings and wild grass gruel." The more one ate, the "higher" the level of awareness. Should you have a stomachache or toothache and thus be unable to swallow or chew, you would be accused of "bourgeois thinking" and "forgetting your past." This was not only formalism but making a fool of the masses. Although the "gang of four" has been smashed for 3 years,

the harmful effects of this superficial, stilling, and simplistic approach still remains in education. No matter how good an educational method has been, once affected by any of these diseases it produces only "resistance" among those being educated. We must clean up the pollution of ultraleftism, revive and popularize the good tradition of political ideological work, and defend the "remembering and comparing" method.

At present we are in a great transitional age. Educational ideology and methods must aim at "the future" while planting our feet in "the past." We must inherit creatively and create from our inheritance. We must have the courage to change and to innovate--to change feudalism and the outmoded educational methods which are unequal to the demands of socialist modernization, and create new educational experiences in the new era of socialism. Let me share this thought with the "explorers."

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CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

'BEIJING RIBAO' LETTERS ON YOUTH, CULTURAL LIFE

OW060837 Beijing XINHUA in English 0819 GMT 6 Sep 80

[Text] Beijing, 6 September (XINHUA)--"Young people are not robots, they like to play. After 8 hours of work, they need recreation, education and companionship. They are forbidden to do certain things, yet no attention is paid to their lives outside of work." A young worker wrote this in a letter that appeared in today's BEIJING DAILY.

He wrote: "What's wrong with having a party and dancing, wearing pretty flared trousers or high heels?" The society is progressing and times are changing. Old habits will eventually be replaced by new ones. "Some cadres and older people tend to be old-fashioned. Anything they are not used to they think is bad. I don't think this attitude is correct."

He urged the Communist Party, Youth League and trade unions to pay attention to young people's lives.

Two textile workers, in another letter, were in favor of dancing at parties. Their textile mill held six dances this year and they livened up the workers cultural life, and some new friendships were made. They think that dances are good as long as the people don't wear weird clothes or act indecently. They suggest that dances should be for about two hours.

In the same column the Youth League Committee of a printing plant suggests that the young people's lives need to be more interesting. The committee has organized outings, mountain climbs, boating, dances, performances, summer camps, and contests on international affairs, literature, music and others. The young workers at the plant have been very enthusiastic about the activities. The letter said that it is the duty of the Youth League to care for the young workers.

CSO: 4020

SOCIOLOGICAL, EDUCATION AND CULTURE

'BA YI RADIO' ON INSUFFICIENT FUNDS FOR EDUCATION

OW081351 Ba Yi Radio (Clandestine) in Mandarin to China 1400 GMT 7 Sep 80

[Text] The day after three deputies from Shanghai criticized the 1980 national budget and the 1981 national budget estimate, deputies from Guizhou, Anhui, Gansu, Qinghai and Guangxi Zhuang Autonomous Region, at a panel discussion of the Third Session of the Fifth NPC, expressed their views on funds for education. In light of the limited educational funds and the excessively small percentage of such funds in the national budget, scores of deputies from various provinces and municipalities had submitted a 7-point proposal.

It is really not strange that the NPC deputies showed great concern over the educational funds. Half of China's young people are under 21 years old. That means the issue of education involves every family and person. At present, about 60 percent of the people in the countryside in a number of provinces in China such as Guizhou, Anhui, Gansu, Nei Monggol and others are illiterate. Some 48 percent of the rural cadres in these provinces are illiterate. In some national minority areas, more than 90 percent of the people are illiterate.

Militarily, China is the most powerful nation in Asia, ranking fourth in the world. In terms of military aid for foreign countries, China ranks third in the world. But in terms of the number of college students in relation to population, China ranks 131st among 141 countries in the world. At present, 150 million people in China are illiterate.

At a presidium meeting, Tan Zhenlin, chairman of the budget committee, quoted the words of Yao Yilin and Wang Baingquan. They explained at a panel discussion that the main reason for China's low educational funds is because of the nation's efforts to spend more funds for national defense and capital construction projects in the fields of industry and agriculture and to catch up with the advanced countries of the world. This explanation is foolish. To limit educational funds to increase national defense expenditures is tantamount to "cutting out a piece of one's flesh to cure a boil."

Practice has proven that it is impossible to achieve the four modernizations without enough experts who have the necessary professional skills and without engineers, technicians and technical cadres, let alone catching up with advanced countries of the world. At present, educational funds in the United States and Japan account for 7.4 to 7.5 percent of national income, but China's funds earmarked for education only accounted for 2 percent of national income last year. Let us take the example of the Ministry of Farm Machinery, an important organization for the realization of agricultural modernization. Only 30.9 percent of the cadres have studied agriculture. The situation is even more serious in other farm mechanization departments. Only 5 percent of the cadres have mastered agricultural skills. The situation in various other organizations is a so deplorable.

The problem concerning professional cadres remains very serious. At the same time, China's institutions of higher learning can only admit 4 percent of the senior middle school graduates in the country. Our army also needs cadres with professional knowledge. Therefore, funds for education, culture and public health, particularly funds for education, contained in the 1980 national budget and the 1981 national budget estimate should be revised on the basis of the proposal put forward by many NPC deputies.

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

'GUANGMING RIBAO' CARRIES 'ZHEXUE YANJIU' TABLE OF CONTENTS

MO041315 Beijing GUANGMING RIBAO in Chinese 24 Aug 80 p 4

[Table of Contents of ZHEXUE YANJIU No 8, 1980]

[Text] Article by Huan Xiang: "Philosophy as a Social Science Should Serve the Modernization of the Country."

Article by Wu Jiang: "Emphatically Publicize the Dialectical Materialist Theory of Knowledge--Views on Improving the Teaching of Philosophy of Cadres."

Article by Ma Ming: "Neither Aim Nor Interest Are Criteria for Testing Truth."

"Forum on Philosophy": [as received]

Article by Qing Tiankui: "The Logical Beginning of the Theory of Historical Materialism."

Article by An Yanming and Wu Xiaoming: "A Tentative Discussion of Plekhanov's Basic Theory Relating to the Role of Geographical Environment."

Article by Hou Hongxun: "On Hegel's Attitude Toward the French Revolution."

Article by Fu Jizhong: "Comparison--A Scientific Way of Thinking and Knowing."

"A Study of Zhuang Zi's Philosophy":

A) Article by Gao Chuji: "A Pyramid System of Objective Idealism."

B) Article by Han Jiang: "A Tentative Discussion of the Three Basic Categories of Zhuang Zi's Philosophical System."

C) Article by Liu Qin: "A Further Discussion on the 'Framework' of Zhuang Zi's Philosophical Thinking."

D) Article by Cheng Yishan: "Views on Zhuang Zi's Philosophical Ideas."

Article by Li Qingzhen and Li Fenglin: "Scientific Achievements and Philosophical Ideas of Natural Scientists."

Article by Ma Boying: "A Brief Discussion on the Different Integral Approach to Chinese and Western Medicine."

"Trends":

Question discussed at the National Seminar on Ethics.

Party schools throughout the country hold seminars at Lushan.

A summary of discussions on the relationship between the superstructure and ideology.

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

BEIJING VOCATIONAL CLASSES--Beijing, 2 Sep (XINHUA)--More than 4,000 senior students gathered at a ceremony at the Beijing gymnasium today and pledged to study hard and contribute to China's modernization drive. The ceremony marked the opening of 110 senior vocational classes for junior middle school graduates. The classes are being run at 50 senior middle schools and 57 factories throughout Beijing. The schools provide the classrooms and teachers for academic subjects and the factories provide funds and teachers for vocational subjects. Speaking at today's ceremony, the vice-mayor of Beijing, Bai Jiefu, called for more vocational schools to provide the skills needed for China's modernization drive. Students will attend the vocational classes for 3 years and on graduation will be given high school diplomas and selected for employment based on examination results. They will also be eligible to take university entrance exams. [Beijing XINHUA in English 1500 GMT 2 Sep 80 OW]

BEIJING WORKERS THEATRICAL FESTIVAL--Beijing, 2 Sep (XINHUA)--The Beijing Workers' Theatrical Festival organized by the municipal trade union council and the municipal culture bureau, opened at the Theater of the Beijing Workers' Club today. Taking part in the festival are more than 5,000 amateurs from all parts of the city. They will give 40 performances with 500 items, including music, dances, folk art forms and dramas. These pieces were all created by the workers themselves. The festival will last 25 days. The best items will be chosen for citywide presentation. [Text] [Beijing XINHUA in English 1511 GMT 2 Sep 80 OW]

GUANGXI CULTURAL GATHERINGS--The Regional Conference on Cultural Relic Work, the Regional Forum of Cultural Hall Directors and the Regional Conference of Library Work pointed out that their work is to realize the four modernizations. These three gatherings were held simultaneously in Nanning from 20 to 25 August. He Yiran, director of the Regional Propaganda Department of the Regional CCP Committee and vice chairman of the Regional People's Government; and (Zheng Shaodong), deputy director of the propaganda department of the Regional CCP Committee, attended the gatherings and spoke. The participants pointed out that it is necessary to

launch propaganda work on protecting cultural relics so that the people can understand that protecting cultural relics is the responsibility of everyone. It is necessary to further strengthen the building of cultural halls, restore the masses' art halls, rectify, consolidate and improve the commune cultural stations, run commune cultural centers on a trial basis and strengthen cultural work in the revolutionary bases and among the minority nationalities. [Nanning Guangxi Regional Service in Mandarin 1130 GMT 26 Aug 80 HK]

JIANGSU BROADCASTING, TELEVISION UNIVERSITY--The Jiangsu Provincial Broadcasting and Television University started on 1 September. The Central Broadcasting and Television University held its inauguration ceremony for the 1980 academic year on 30 August. Some 28,000 faculty members and students of the Provincial Broadcasting and Television University as well as of its 14 branches watched the live relay of the ceremony. The broadcasting and television university is an important means of developing higher education, training more competent personnel to work for the four modernizations and raising the people's scientific and technological level. The university's faculty members are determined to improve their teaching methods so as to give better instructions to the students in this coming academic year. [Nanjing Jiangsu Provincial Service in Mandarin 1100 GMT 1 Sep 80 OW]

JILIN TEACHERS TO XIZANG--According to the decision of the central authorities, Jilin Province has dispatched 24 teachers to work at Xizang Teachers' College. These teachers have been selected from a dozen or so colleges, universities and parties concerned in Changchun, Jilin and Siping municipalities. They all have good teaching credentials. Before their departure on 29 August, leading comrades of the provincial CCP committee and departments concerned received them and encouraged them to, under the leadership of local authorities, do a good job in teaching Tibetan people. [Changchun Jilin Provincial Service in Mandarin 1100 GMT 29 Aug 80 SK]

NEI MONGGOL ENROLLMENT--China's key universities and colleges have enrolled 1,475 students from Nei Monggol Region this year. Among them 288 are of minority nationalities. Nei Monggol University admitted 432 and Nei Monggol Normal University admitted 419 students. The enrollment for nonkey universities and colleges is to be completed in the near future. [UK040933 Hohhot Nei Monggol Regional Service in Mandarin 1100 GMT 1 Sep 80 SK]

SHANDONG SUPERSTITITIONS AT BURIALS--In view of the increasing superstitious activities at burials and the increasing practice of burying the dead instead of cremating them, the Jining Prefectural Administrative Office, Shandong Province, recently formulated 10 regulations reforming the burial ceremony. [SK041219 Jinan Shandong Provincial Service in Mandarin 2300 GMT 2 Sep 80 SK]

TIANJIN TEACHER TRAINING COURSE--Sponsored by the Tianjin Educational Institute, a full-time training center for middle school teachers began

its first course on 29 August. Attending the opening ceremony were leaders of the Tianjin Municipal CCP Committee and the municipal people's government, including Liu Gang, Bai Hua and others. This training course, attended by some 250 students, will cover the Chinese language, mathematics and foreign languages. It will last 2 years. Those who apply to study at this center must have a highschool education or its equivalent and must take an entrance examination. During 2 years' schooling, they will learn cultural and professional knowledge and will attain the standards of junior college graduates. In addition, this institute helped six districts in Tianjin to institute part-time teacher training courses. Two full-time teachers' training centers had been established in Nankai and Hongqiao districts. Through the opening of teachers' training courses, it is hoped that the cultural knowledge and teaching capability of most teachers in Tianjin will improve in 2 to 5 years. [SK011259 Tianjin City Service in Mandarin 1430 GMT 29 Aug 80 SK]

XINJIANG STUDENTS CONGRESS--The First Congress of the Xinjiang Regional Students' Federation concluded in Urumqi after 5 days in session. The congress participants summed up the work of students' associations of institutes of higher learning in Xinjiang, discussed the tasks for the federation in the new historical period and formulated guiding principles for the work. The participants pledged to uphold the four fundamental principles, foster lofty aspirations of communism, study hard to master modern science and culture needed for the modernization program and implement the party's nationality policy in order to strengthen unity among students of all nationalities in Xinjiang. A chairman and several vice chairmen of the federation were elected at the congress. [OW030523 Urumqi Xinjiang Regional Service in Mandarin 1300 GMT 30 Aug 80]

XIZANG MINORITY STUDENTS--Lhasa, 30 Aug (XINHUA)--Universities and colleges in the Xizang Autonomous Region will admit 234 students this school year, 168 or 71.8 percent of whom come from minority nationalities. Altogether 416 young men and women from Tibet will enter colleges as freshmen in all parts of the country in September; 214, or 51.4 percent, are from minority nationalities. Of these, 43 will enter the country's top rated universities. In Xizang, 1,199 highschool graduates sat for college entrance exams this summer; 25 percent passed and will enter college in the autumn. [OW301715 Beijing XINHUA in English 0940 GMT 30 Aug 80 OW]

XIZANG PICTORIAL--The People's Fine Art Publishing House of Xizang Autonomous Region and the Joint Publishing Company of Hong Kong have decided to cooperate in editing and publishing a large-size color pictorial XIZANG. The joint photographing team composed of personnel of both sides has begun working in Xizang. The pictorial features both words and pictures to introduce Xizang's natural scenery, customs and habits of the people of minority nationalities, world famous temples and monasteries, Xizang's culture and arts and its socialist construction achievements. [OW010049 Beijing Domestic Service in Mandarin 0900 GMT 28 Aug 80 OW]

CENTRAL RADIO, TV UNIVERSITY--Beijing, 30 Aug--An opening ceremony for the 1980 class of the Central Radio and Television University was held in Beijing on 30 August. This year, the radio and television universities in Beijing, Jiangsu, Liaoning, Jilin, Heilongjiang, Nei Monggol, Henan and Shandong have enrolled 15,000 students. The 1979 and 1980 classes of such universities throughout China enrolled a total of 420,000 students. Education Minister Jiang Nanxiang spoke at the opening ceremony, promising to expand facilities and enroll more students. Zhang Xiangshan, director of the Central Broadcasting Affairs Administration Bureau, also addressed the ceremony. [OW312350 Beijing XINHUA Domestic Service in Chinese 1203 GMT 30 Aug 80]

XINJIANG FOLK STORIES FILMED--Beijing, September 9 (XINHUA)--"The Effendi," one of the best loved heroes in Xinjiang folk literature as well as in the Muslim world, is to be put on screen by the Beijing Studio. All the roles will be played by minority nationality actors and actresses from Xinjiang. A clever and resourceful figure, industrious, brave, optimistic and humorous, Xinjiang's "Effendi" denounces feudal rule and ridicules hypocrisy. The Tianshan Film Studio in the Xinjiang Uygur Autonomous Region is producing two new color feature films. "Nightingale and Rose," based on the Uygur epic "Alip and Saynam," tells how a king's daughter Saynam and her friend Alip fight against feudal intrigues to usurp the throne. Justice and true love prevail. "Aselbec" concerns tsarist Russian expansionism and shows the patriotism of the Kazak herdsmen. Filmmakers are currently shooting on location on the northern Xinjiang plateau. [Text] [OW090816 Beijing XINHUA in English 0801 GMT 9 Sep 80]

RURAL EDITION OF 'BEIJING RIBAO'--Beijing, 6 September (XINHUA)--The first issue of the rural twice-weekly edition of the BEIJING DAILY will be published on October 3. Man Yunlai, one of the editors, said that the new four-page edition is intended to furnish news and views to the people in Beijing's rural areas. The paper will have special stories for peasants on agricultural science, technology and management. It will also report on the party's agricultural policies and introduce agricultural news from other parts of the country. The peasants are being asked to make suggestions about the coverage. "We'll do our best to make the paper meet the peasants' needs," he added. The paper will be published on Tuesday and Friday each week and be circulated in China only. [Text] [OW060803 Beijing XINHUA in English 0742 GMT 6 Sep 80]

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